

Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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In view of the pressure on our space it is found necessary this week to omit the usual "Notes by the Way."

A NOTE ON ONE PORTION OF THE BOOK "IMMORTALITY."

BY SIR OLIVER LODGE.

A book containing some excellent writing and sane thinking appeared in 1917 with the title "Immortality," and with the sub-title "An Essay in Discovery Co-ordinating Scientific, Psychical and Biblical Research." On the whole the essays in this book are much to be commended, especially, in my judgment, those by Dr. Hadfield and Canon Streeter. The chapter by the last named, on the "Resurrection of the Dead," leaves little to be desired as a statement of reasoned expectation from a religious point of view, and is in fair harmony with recent investigations in science.

The weakest part of the book is the treatment accorded to the results of psychical research, for though not altogether unfriendly it is inadequately informed, and therefore rather stands out in contrast to the more learned articles on the other main themes. The subject is incidentally referred to once or twice by the editor, but is more fully dealt with in an article by Miss Dougall, author of an excellent novel called "Beggars All," and other books.

It may be useful if I indicate in some detail the general impression produced on a student by what must be stigmatised as a too ready and credulous pandering to orthodoxy.

Miss Dougall is not completely ignorant of the subject, as so many critics are; she has a superficial acquaintance with it, but on the strength of that she puts forth her own opinions as if they were of equal value with those of people who have given many years to the study.

It is rather as if a person who had looked at Saturn through a telescope several times should say, "I do not accept the view of Clerk Maxwell, although no doubt he is eminent as a mathematician, that the rings consist of an immense number of small separate bodies flying in independent orbits. I see clearly that they are solid rings, and I consider that his argument as to the instability of solid rings is quite unnecessary and rather absurd."

Or as if a person living in the time of Harvey, and who had seen several people bleed, should say, "It is quite obvious that blood permeates every tissue of the body, and is stagnant therein, and I see no reason whatever to suppose that it is continually circulating in an energetic and meaningless manner."

Another objection I find is that she is quite willing to accept second-hand information, or statements apparently without confirmatory record, if they fit in with her prejudices: e.g. (p. 250), "I believe the story, told me recently by a friend, to be true as I give it, although," etc.; and on p. 263 this second-hand story is spoken of as "true," while some first-hand S.P.R. evidence is called "fantastic."

She is also disposed to jump to easy and comprehensive

conclusions (p. 256), ("From visits of my own to mediums and from what others tell me, I have formed the opinion that," etc., etc.); while on pp. 252, 3, the rejection of Mr. J. Arthur Hill's expert opinion about a certain incident is far too facile.

She uses freely the word "obviously" (pp. 252, 3, 4, 5); and makes an unconfirmed statement of supposed fact (p. 267) about a child opening a Bible at random and putting its finger on a needed text; adding the singular statement that "there is a body of experience affording evidence of such a faculty"!

Another not unusual feature, which can hardly be called a peculiarity, is that she despises the evidence that is actually got, and thinks that other evidence would be much better, though I feel sure she would find reason for discounting that also if it once suffered under the disability of being actually obtained. For instance, on p. 270 a piece of evidence testified to by Sir W. Barrett, which will be seen to be rather specially good if the original account be referred to, is dismissed as "flippant." And on p. 271 a very excellent classical problem is discounted because, in her opinion, "many incidents in classic lore" would have been "more appropriate to such an occasion."

Indeed, earlier on p. 271 she shows that she has no idea of what constitutes real evidence, thinking that emotional and feeling messages would be better than mere reminiscences; whereas from the strictly evidential point of view such messages are nearly useless.

A strange objection which she adduces on p. 273 is that if these communications are true we shall have to reconsider our views about verbal inspiration; the argument apparently being that because we have recently learnt to reject that idea therefore anything which may tend to restore it to favour is unlikely to be true.

On p. 278 she makes an instructive mistake, disliking or distrusting apparitions that can be recognised or identified, and thinking that strangers ought to be as accessible telepathically as are friends and relations—a fundamental and important, though natural error, which it may be worth while to elucidate:—

As a rule it appears that telepathy is rendered easier by some sympathetic connection between agent and percipient. It is probable that if our normal intercourse with other human beings were regulated and limited by anything akin to telepathy, instead of being gradually enlarged in a miscellaneous manner by bodily impressions received through our sense organs, we should not be aware of "strangers in the street." The perception of strangers through mere bodily proximity, whatever disadvantages may attach to it, is at least an opportunity for making friends; and among friends very slight physical indications may serve to convey a thought. In the extreme case of telepathy none are required. Whereas if a person went through life without making friends, even of the mammon of unrighteousness, he would, on arriving at a discarnate condition, presumably be aware of no one, and hence feel lonely to an intolerable degree; an idea utilised in that rather remarkable tale, "Cecilia de Noel."

If ideas of this kind can be admitted, even hypothetically, it becomes reasonable to suppose that a telepathic impression of sufficient vividness to produce what is called an "apparition" would most likely be of some person with whom the percipient has had friendly relations, and be accordingly recognisable; and an objection to the evidence on the ground of identification of the apparition is unreasonable.

On p. 290 Miss Dougall ridicules the idea of a table being able to convey any emotion; evidently thinking that this is beyond the power of a piece of matter, but forgetting that a pencil which writes is also a piece of matter, and that our bodies themselves are in the same predicament—yet these are certainly able to convey both intelligence and emotion.

Besides, it is a question of *fact* whether a piece of wood is able to convey the impression of, say, seriousness or affection. I state as a matter of fact that under control it does. Miss Dougall, on *a priori* grounds, denies the possibility. In other words, she will not accept a statement of fact if it runs counter to preconceived ideas; and yet while she strains at this gnat she swallows the camel that the spirit of Raymond was really present and able to come into personal touch with his family.

This will serve as a sort of summary of the tendency, among even friendly critics, to discard or reject or disbelieve testimony concerning matters of fact whenever these seem to them unlikely or contrary to ordinary notions. It really means that their own ideas are the test of truth, and that they will not open their minds to new facts.

Then again, reverting once more to the rather common objection to classical and other proofs, on the ground of the kind of subject chosen—it is clear that many critics do not understand the problem which has to be faced by those on the other side. They first of all have to act on matter, so as to make some impression upon us, in order to convey anything intelligent at all. That is their first difficulty, and it is clearly a great one. It might have turned out an insuperable one; it might have been impossible to affect matter when we have lost our bodies, which are made of matter; but it turns out to be feasible, through the aid and intervention of other people's bodies. Without an organism of some kind communication does appear to be impossible, save perhaps to some much higher power; but *with* an organism it is possible—as we know by daily experience—and those who have studied psychic research have discovered that the organism employed need not be the person's own.

The next thing which those on the other side have to convey is proof of identity. Occasionally personal touches may give this feeling, even in emotional messages; but intelligent and scholarly proof is also feasible to people with sufficient knowledge, and this kind of proof has been rather specially cultivated by deceased members of the S.P.R.

Take the Philoxenus case, for instance, commonly known as "the Ear of Dionysius." I can imagine Verrall and Butcher putting their heads together to concoct a problem out of the very slightly known author Philoxenus (of whom only a few lines are extant, though a general notion of his work has been gained from references in Athenæus) in such a way as to connect in unmistakable fashion the one ear of Dionysius, the tyrant of Sicily, with the one eye of the Cyclops, Polyphemus.

This problem they would wish to put in a form that could be given through a perfectly non-classical though cultivated lady who had the power of automatic writing well developed, and in such a way that the connection intended could not be regarded as satisfactorily elucidated unless the very obscure author Philoxenus was, so to speak, disinterred; whereas when that author was thought of, the connection would be clearly detected and the problem solved.

If we may dramatise the probable happenings in connection with the setting of this problem, on the survival hypothesis, we may assume that A. W. Verrall would point out that what they had to do was to bring in the ideas of—Dithyrambic poetry, Sicily, Syracuse, the quarries of Dionysius, Polyphemus and Ulysses, Acis and Galatea, the jealousy motive, and some other things such as Satire and Music. On speaking to S. H. Butcher about this, Butcher would say that Philoxenus was mentioned in the second section of Aristotle's *Poetics* in connection with his poem, "The Cyclops." To which Verrall would reply, "Oh very well, let us bring that in too." So the problem is made up and given piecemeal by reference to all these things, without the clue, to see if we can solve it. We do not; so after a year and a half the clue *Philoxenus* is given; and after a little study everything becomes clear. They then wish us to realise that the whole treatment was characteristic both of A. W. Verrall and of S. H. Butcher—which, in the judgment of those who knew them well, is true.

It is worth while for serious students to read carefully Mr. Gerald Balfour's interesting paper, on this Ear of Dionysius problem, in the Part of the "Proceedings of the S.P.R." issued in December 1917. They will then see that incidentally, through an entirely unclassical medium, reference is made to Cythera, obscure reference to a poem by Theocritus, and still more obscure to the Plutus of Aristophanes; Aristotle's "Poetics" are referred to; and knowledge is shown that the story of Polyphemus, who eats six of the companions of Odysseus in a cave, immediately follows the story of the Lotus Eaters in the *Odyssey*. Moreover plenty of personal allusions are interpolated, all of which tend to show, and clearly did show, that Verrall and Butcher were to be taken as the authors of the whole problem, probably assisted by Edmund Gurney in the act of getting it through.

To Gurney I attribute the supplementary reference, received about the same time through another and independent automatist Mrs. King, to Handel's treatment of the story of Acis and Galatea—a story which is an essential feature in the main problem. This last episode, as a musical theme, is more or less within the knowledge of most educated ladies, but the other matters are decidedly not within an ordinary person's scope.

The legend now disinterred on the strength of these

communications, which was previously unknown to most of us, is that Philoxenus of Cythera, a dithyrambic poet at one time in the court of Dionysius of Syracuse, aroused the jealousy of the tyrant in connection with one of his female musicians, and was accordingly imprisoned in the quarries. While there he lampooned his oppressor, in a satirical poem called "The Cyclops," by likening him to Polyphemus in love with the nymph Galatea, and himself to Odysseus, who took a formidable revenge upon the Cyclops; though Acis the lover of Galatea was admittedly hurt and even killed by a rock hurled by the one-eyed Polyphemus. This satire is written in the one-eared quarry of Dionysius; the mediæval legend of the listening cavern of that tyrant being well known to all visitors of the Latomia in the neighbourhood of Syracuse. The merest relic of this Cyclops poem of Philoxenus is extant (three or four lines only), and it is accordingly unfamiliar and unknown to the large majority even of scholars; though, when specially hunted up, the information here briefly summarised is accessible enough. But though it is accessible, it would be a great mistake to suppose that a non-scholarly person, on the strength of this raw material, could construct a coherent series of scripts which could run the gauntlet of scholarly criticism and contain nothing indicative of ignorance or confusion; or rather, I would say, nothing indicative of ignorance, and with only the simple confusions caused by the difficulty of getting the items through an organism associated with an unscholarly mind.

This is by no means the only problem of the kind that has been set by Dr. Verrall, though it is a striking one; a previous problem, about the Baptism of Statius, recorded in a previous number of the "Proceedings, S.P.R.," is perhaps equally good.

To say that better and more suitable pieces of classic lore might have been chosen, is to speak foolishly. They are very much the kind of thing that Verrall would have chosen—as those who knew him best will, I think, most readily admit.

Other excellent classical references have been given by "Myers" in answer to a simple question about Lethe; but at present the attitude of good people to sound and careful and crucial evidence leaves much to be desired.

THE POETS AND SPIRITUAL SCIENCE.

Readers of *LIGHT* may like to take note of the following quotations from the poets which I lately met with. The first is from Dryden:—

"I come, kind gentlemen, strange news to tell ye—
I am the ghost of poor departed Nelly.
Sweet ladies, be not frightened—I'll be civil—
I'm what I was, a little harmless divil,
For, after death, we sprites have just such natures
We had, for all the world, when human creatures."

"*I'm what I was!*" That declaration shows that the poets know more about these things than some of the clergy. Again, listen to this, spoken by Ariel in his oration to the elves—as described in the second canto of Pope's "Rape of the Lock":—

"Ye know the spheres, and various tasks assigned
By laws eternal to th' aerial kind:
Some in the fields of purest ether play,
And bask and whiten in the blaze of day
Some, less refin'd, beneath the moon's pale light
Pursue the stars that shoot athwart the night."

Others on earth o'er human race preside,
Watch all their ways and all their actions guide."

I like the way in which the poet recognises the various grades of spirit activity, hinting in a poem of playful fancy at truths since confirmed by psychic science.

PAMELA GLENCONNER.

A CONFIRMATION OF "RACHEL'S" MESSAGES.—J. C. T. writes that the communications recorded under the heading of "Rachel Comforted" in our issue of March 30th, as having been received by a mother from a child whom she thought she had lost, resemble in a remarkable way the messages she has herself received by clairaudience from her own son who passed away fourteen years ago as the result of an accident in the football field. Her boy has often told her about his surroundings, the house in which he lives, its furniture, the athletic games and exercises in which he takes part, and the pleasant parties to which he is invited and those which he gives to his friends in return. Possessing a pleasant baritone voice he often sings for them, "to the accompaniment of a piano—not a harp!" One of them visits him in an electric brougham! Her son is now a teacher of architecture, and has in his house a large classroom in which he lectures to students. She adds that she has clairvoyantly seen him and the scenery in which he lives; that he wears much the same kind of clothes that he did here, and that his world possesses the same natural features as this—ranges of mountains, green valleys, trees, and many strange and beautiful flowers. J. C. T. hopes that "Rachel" will give our readers further news of "Sunny."

DOES THE DEITY EVOLVE?

BY THE AUTHOR OF "I HEARD A VOICE."

I had no intention of entering into a correspondence upon this subject, but Mrs. de Crespigny's letter in your issue of August 31st appears to call for some comment.

Mrs. de Crespigny says the contention that "the Deity Himself evolves with His creation" is not new. This may be so. I only said it was new to me. She then proceeds: "Surely it is self-evident that in the evolution of the lesser the evolution of the greater must be involved," and asks, "Of what can anything be a part except of God?" The generated must be of the same substance as the generator. And apparently, according to Mrs. de Crespigny, everything "must contain all the potentialities of divinity."

It must be obvious, however, that if it is once assumed that there is a Deity with unlimited power, the whole of Mrs. de Crespigny's argument falls to the ground. Such a being could create something out of nothing, and not merely out of parts of Himself; although, with our very limited knowledge we do not understand *how* this can be done. So also, an almighty Deity could create something out of Himself—a spark, a drop, an atom of the Divine consciousness, to use the phrase of Mrs. de Crespigny—and nevertheless give it attributes entirely different from those possessed by Himself. God—all-good and all-powerful, and therefore incapable of improvement Himself—might confer on the subject of His creation, the power of improving, or "evolving" in one or more respects, and either indefinitely, or for a limited period and in a defined manner, as He might think fit.

This view would appear to be in agreement with one passage in Mrs. de Crespigny's letter, where she states that "The fragments of Divine consciousness, put down into matter," are "subservient to laws instituted by His own will." But how is this consistent with the previous statement in her letter that "in the evolution of the lesser the evolution of the greater *must* be involved," or with the assertion that "every ego . . . must of necessity contain all the potentialities of divinity"? If either of these last two assertions were true, the created atom would *not* be "subservient to laws instituted by God's own will," but would be subject to laws outside His will, and by which His will would be circumscribed and controlled.

It will be observed that in some respects Mrs. de Crespigny appears to regard the thing created as having advantages over its creator; for she states that the generated fragments "gain experience which He" (*i.e.*, God, referred to by Mrs. de Crespigny as "merely undifferentiated consciousness"), "could never gain." How these different statements are to be reconciled it is difficult to see.

Further, if God is evolving, and has been evolving for an indefinite period, of what nature is it suggested He was a long distance back? Presumably, according to this theory, He must at one time have been very far from God-like; and must, indeed, millions of years ago, have been as low as, say, a cabbage. Would Mrs. de Crespigny explain how it is that anything so low could have possessed such an astounding power of evolution, and by whom such a power was conferred?

Moreover, there having been, according to the evolving Deity theory, a time when there was no being we could call God, is it Mrs. de Crespigny's view that the wonderful scheme of the universe—or even of that small fraction of it with which we are acquainted—was the result of accident? If not, it must have come into existence under the directing will of God. From one sentence in her letter Mrs. de Crespigny would appear to regard the universe as the work of God; for she speaks of the "Deity Himself evolving with His creation." But if the Deity was formerly far from God-like, how could He have created the universe? Again, if everything must be "a part of God"—a sort of fragment chipped off—and must contain "all the potentialities of divinity," how are these ideas to be applied to inanimate matter? How long, for example, is it likely to be before, say, the Pyramids of Egypt begin to show signs of evolution, or to develop sparks of divinity?

BY THE REV. F. FIELDING-OULD, M.A.

The theory implied in the above question seems, from the Church's point of view, to involve a fundamental heresy. It implies *change* in God, that He is becoming something which he is not at present, that He will attain a fullness of perfection which He does not yet possess. "I change not," "The same yesterday, to-day, and for ever." The teaching of the Church is and has always been that God is Infinite, *i.e.*, without limit of any kind except that which is imposed upon Him by His own character. Mercy and love may be our poor minds be thought to check action, but where these are fundamental attributes there is no contrary impulse to bridle. God is boundless in every direction: His love, for instance, cannot be measured, there is not a fixed and exhaustible quantity of it, so His power and knowledge are endless and incapable of increase.

Creation is the manifestation of God, the showing of Himself in some of His infinite aspects and countless activities. The blade of grass shows forth something which God is in Himself; much more the soul of man, growing and

evolving, exhibits progressively more and more of God. And of all the myriad spirits no two reflect quite the same and identical ray of God's glory. The one Divine Spirit is in all, but from every note He strikes a different tone vibrates. St. Francis kneeling in the dust and kissing the leper's feet, George Fox walking barefoot through Lichfield, the American leaping from the smoking trench with a yell of defiance are each manifesting something of the excellence of God's character. They are not mutually exclusive any more than are C and A flat; they form a chord of harmony and the whole universe is a stupendous oratorio of praise to the Creator. The highest angel, penetrating deeper and deeper into unspeakable mysteries, progressively arrayed in more subtle and exquisite light, gathering within his ever expanding consciousness the riches of knowledge and experience, such an one may continue to hasten forward through the ages of eternity along that path which he has followed for many millions of years, yet will he never absorb into himself anything appreciable of the Infinity of God—as any number of centuries cannot be measured against eternity so no finite attainment, be it never so stupendous and comprehensive, can compare itself with Infinity.

Think what an Infinite consciousness means even with regard to this one little world. God sees, is aware of, understands—gives, as we say, His attention to—the thoughts of every man, woman and child, the play of sunshine on every leaf of every tree and every tiniest insect with its little struggles for existence; the smallest fish in the fathomless depths of the sea cannot dart for a moment out of His field of vision. If we think of this consciousness extended to realms compared with which our world is a speck of dust in a sunbeam, we may get some idea of one of the more obvious aspects of Infinity.

"LIGHT" SUSTENTATION FUND 1918.

In addition to the donations recorded in previous issues we have to acknowledge with thanks the receipt of the following sums:—

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WHAT IS NEEDED IN THEOLOGY.—The need of the hour is for men who will match the courage and sacrifice of the soldier by similar courage and similar sacrifice in the realm of theology! Such courage may take a man out of his sectarian compound, but it will lift the souls of men out of the present slough of despond. Despite our deluge of printed appeals, our legions of preachers, our millions of pounds spent in making religion palatable and attractive, Tommy Atkins seems to have made up his mind to blaze his own pathway to heaven. He will do it in the future more than he is doing it now. The hope for religion is big—the hope for the present religious machinery is small.—DR. A. IRVINE in "God and Tommy Atkins."

DEDICATED TO "all whose hearts are sad at the seeming loss of dear ones," Lida A. Churchill's little book, "The Truth about our Dead, told by Those who Know" (L. N. Fowler & Co., 1s. 3d. net) takes its readers metaphorically by the hand and leads them by pleasant and easy stages along the road the author has herself travelled in arriving at a conviction of the truth of Spiritualism. She states the case for that conviction very clearly and cogently—much more so in our view than she does for her belief in reincarnation. The stories which, towards the close of the book, she quotes in support of the reincarnation theory are, if well founded—and of that we have no proof—easily capable, we think, of another and more natural explanation.

DECEASE OF MRS. MACBETH BAIN.—We have to record the decease of Mrs. James Macbeth Bain, which took place on Wednesday the 4th inst. at her home at Clifton Hill, St. John's Wood, N.W. It was really a happy release, for Mrs. Bain had been bedridden over seven years, enduring great pain, which she bore with the most extraordinary fortitude and patience. Her husband writes that she passed away very peacefully, and adds: "What I have taught all these years is now to me the one great source of comfort, for I do know the truth of what I have taught and lived for." To the older generation of our readers Mrs. Bain will be remembered by reason of her remarkable gifts as a healer and the many surprising cures which she wrought when, as Miss Peel, she was at the zenith of her powers. Her work was all done privately, but she nevertheless acquired a high reputation and had many distinguished people as patients.

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COMMON-SENSE SPIRITUALISM.

THE ATTITUDE OF "M.A. (OXON.)."

Under this title, *LIGHT* of September 22nd, 1888, gave an account, copied from the "Pall Mall Gazette," of a séance held at Carlyle's old home, at which Mrs. Fox Jencken was the medium. The account covers some four columns, and deals with messages purporting to come from Carlyle and Lord Beaconsfield, and other notable names are mentioned. Just how far it is to be accepted as a true account of what occurred we are unable to say: the things described are certainly grotesque enough. We are more interested in the leading article by "M.A. (Oxon.)," in which, in the next issue of *LIGHT*, he commented upon it. It is an admirable illustration of the attitude of the Rev. William Stainton Moses to those dubious and perplexing matters which have done so much to hamper our subject.

"M.A. (Oxon.);" commences by remarking that it was thought well to reprint the account of the séance partly because "that amusing production seemed to us to carry with it a moral, and chiefly because we desired to point that moral for the benefit of our readers." And he points out that "the days are gone by when Spiritualists of repute, with a care for their reputation, can afford to let themselves be represented without protest on this wise before a public that knows very little of what Spiritualism really means."

He proceeds:—

We have no hesitation in expressing our opinion that any Spiritualism which is fitly represented by this obviously fair and candid record of a séance, as it struck its uninstructed reporter, is beneath contempt. It would be better that the whole business should be done with, if this is its best or even its average outcome. That it is not an even moderately representative picture of such Spiritualism as sane persons value goes almost without saying. Unfortunately the uninstructed public gets its impressions of Spiritualism from such records as this, from the exposures of cheating pretenders, and from the stray records of the police courts.

After some further remarks in the same vigorous style, "M.A. (Oxon.);" proceeds:—

We do not consider that any such outcome of Spiritualism, if it be true as we believe it to be false, is anything to be proud of. We go further and say that, in our judgment, it is something to be ashamed of. We have had a great deal too much of this rubbish, which if it could be proven to be a communication from the world of spirit, is none the less cumbersome and worthless on this earth. It has been too easily assumed that any message from the beyond is worth listening to. In one sense no doubt it is; for the idlest utterance from the land that is said to be silent is of infinite significance. But it is significant for other reasons than any intrinsic merit that may attach to the meaning of what is so said. It is the fact of a voice sounding in that wilderness, and not the message which it conveys, that is of primary and principal significance.

There is "no doubt as to the possibility of communion between the world of spirit and the world of matter." There is no doubt either that "the identity of communicating spirits has been proven in certain cases by a chain of evidence strong enough to hang a man." It is certain that "spirits do systematically guide, instruct and direct some men and educate them with a definite purpose and end in view." But "we are not excused by virtue of our belief from a careful scrutiny of evidence and a weighing of the intrinsic value of such utterances as purport to come from the world of spirit."

Having thus made his own position clear, "M.A. (Oxon.);" proceeds to a keen analysis of the "messages" said to have been received at this particular séance:—

Let common sense in its own proper domain judge these messages from the *outré-tombe*. Only picture Carlyle coming back to talk rubbish of this sort: "My friend, I rejoice to meet you. I have all that I longed for. Why do you not converse with your own loved ones and have faith,

that they may draw near enough to enter into your sphere, T. CARLYLE." Was there ever a man whom Carlyle could conceivably have told that he "rejoiced to meet" him? Would he ever have advised anyone to "converse with your own loved ones," or even to "have faith that they may draw near enough to enter into your sphere"? Language altogether fails to express one's sense of incongruity. Carlyle, grim, gruff, and by no means disposed to cant, talking of "loved ones" and "sphere" and "rejoicing to meet" anyone! On the face of it absurd.

Then, referring to the fact that the "Pall Mall Gazette" interviewer receives a message from Carlyle to the effect that he will be successful, and that "a great surprise" is coming for him in a few days, which will lead the way for him "to great events," "M.A. (Oxon.);" reflects satirically:—

As if this were not enough, we have this self-contained cynic [Carlyle] interesting himself, in the most fatuous fashion, in the future of the "Pall Mall" interviewer. What an insult to the old lion who never concerned himself about such small deer. . . . *Solvuntur risu tabulae*; more especially when Disraeli comes on the scene and describes himself as "an old Jew." And the portentous mission that brought the great Earl back to the house of the man who described him, when alive, as a "damnable Jew, a man who has brought more shame and disgrace upon this country than any other man in the whole course of history" (needless to say we do not quote the opinion with any idea of approval or the reverse) was the terrible task of telling the "Pall Mall" reporter that he would "have an offer. You will soon be called from London on important business." Is it necessary to formulate the conclusion that any person with fair sense must form as to this twaddle? If any critic, grounding his opinion of Spiritualism on this specimen, chooses to describe it as mere nonsense, in itself contemptible, and in its outcome mischievous, we shall not be disposed to contradict him.

This is very plain language. It represents the standard of unflinching frankness which we are endeavouring to maintain. Spiritualism has suffered terribly at the hands of those without critical judgment or the education and experience that are so necessary an ingredient in discriminating between what is reasonable and what is improbable and even ridiculous.

In one of his "Notes by the Way" in the issue of September 15th, 1888, we observe the following—a further revelation of the mind of our distinguished predecessor:—

The popular idea amongst Spiritualists seems to be that death leaves a man just what he was in life on earth, minus a body, which being of the earth earthy is naturally left off when the earth is done with. On what ground does any such belief rest? Is it not mere haphazard guess that has, by a slovenly and loose process of thought, rushed to that conclusion? And do not some observed facts point to the conclusion that what we are apt to call "dissolution" is not such a simple matter as most Spiritualists suppose? I do not now seek to formulate any definitions, nor do I express any personal opinion. But I will go so far as to say that abstract speculations as to reincarnation, which possess a fascination for readers of *LIGHT* that is inscrutable to me, might well give place to some correspondence interpretative of the facts that we too readily assume to be quite simple. Perhaps the contradictoriness and silliness of messages . . . may be explained by the fact that such messages do not after all come from the pretended source. Possibly they are the product of the collective silliness and frivolity of an ill-assorted circle. Perhaps when a man dies he is not the simple entity that Spiritualists think he is. Perhaps we may learn so to constitute our circles as to eliminate the element of human error, and really to get, as some of us have got, true messages from the beyond.

There is material for question and reflection in these words of "M.A. (Oxon.);" and we shall give them further consideration.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. and *LIGHT* gratefully acknowledge the following handsome donation:—

	£	s.	d.
D. M. C. (in memory of Lieut. I. M. C.)	...	105	0 0

SPEAKING at a City men's prayer meeting in the Mansion House to-day, Sir Joseph Compton-Rickett, M.P., said he knew of people who had received messages by instant thought transference from friends ten thousand miles away, and Sir Oliver Lodge had said that this undoubtedly could be done. It was probable that something not yet discovered enabled project his thought in prayer to the other "STANDARD" of the 5th inst.

THOUGHT A MODE OF MOTION.

By E. E. CAMPION.

We are most of us ignorant of even the most used implements of our daily life. Not all men can explain the action of a watch or a telephone. Fewer still can explain the apparatus we think with. Some try to do so, and in following their example I sit at the feet of the wise. One can use positive terms, the language of dogmatism, without trying to lay down the law in matters where law is not yet ascertained, much less codified.

Thought is an emanation, notably of man. Its source of energy is the sun. Trace what becomes of a few of the myriad beams of light. Some come through your window "conducted" and almost unimpeded by the glass. They strike upon the objects in the room. Among other objects illuminated is a chair. You know this because you can see the chair by the modified light "reflected" from its surface—happy phrase, so understandable and yet so obscure—a common phenomenon, but requiring more than a text-book to explain it. It is "reflected" and photographs itself on the retina. It there excites certain nerve processes and "we see"—another happy phrase. We close our eyes, or travel a mile or a thousand miles away from the chair, and we can, if we wish, still see—in our memory—not the chair but the idea. So that seeing was not a purely physical process after all, but somewhat of a soul activity, since something has been created which endures though the article which it commemorates be destroyed or not seen again. Did the person create the idea or was the act of creation performed by the light? The gentleman who coined the "key" phrase "thoughts are things" struck a sound truth. How then was this thing, this idea, made? It could not have been made without the light, without the chair or without the animal or human being who saw. Leave one of the three factors out and there is no idea.

Now let us enter boldly the field of speculation where fine flowers and luxuriant weeds grow indiscriminately, until the scythe of exact knowledge gets busy. Enter the field and suppose that when the vibrations of light played upon that chair like waves of water upon a solid rock they could not wholly penetrate it but were for the most part cast back into the etheric sea, some of them being collected by the eye and focussed upon the retina where they set up nervous action. What is nervous action? What is sight? We are still in the field of speculation, and, by virtue of the licence allowed to those who admit they are walking there, I will tell you what happens.

The human nervous system is specialised in such a manner that it can have decided effects upon the surrounding ether. Under proper stimulation of any of the sense organs it causes currents of energy to flow in a circular path around the body. Thus under the stimulus of light upon the retina it is efficient to set up circular currents in the ether which enclose within their circumference the apparatus which forms them. The supposition is rendered less fanciful if we remind the properly sceptical reader that the lines of electrical force circulating in the windings of a dynamo generator are the physical analogue of these thought forces.

The generation of them is not instantaneous. If it were we could see many more things in a second than the ten or sixteen, or whatever the number is, for each individual. The person who looks at that chair and generates thought forces from its light-reflecting surface must look at it for an appreciable fraction of a second or he will see nothing but a blur. All the time he is exercising his power of vision what he is sub-consciously doing is to generate these circular etheric currents which is the first step towards idea formation.

These currents have two movements, one, as in an electrical circuit; the other being that the circuit itself rotates around its own diameter, in the same way as the windings of an armature. If electricity flows through wires an arrangement of this sort throws off lines of force which can be taken up and used by other wires wound round the poles of a magnet. Returning then to our human armature let us consider the thought forces circuiting and rotating around it. As they do so they send forth energy along a path determined by a localised conductivity of the ether, constituting a "wire" between each of us and every particle of matter of which we become visually conscious. This assertion implies not only a theory of vision but a theory of telepathy and brings some of the other abstractions into a less rarefied region. If it is not the actual truth it is an aid to presenting the impalpable in more material dress. The notion that the body is clothed with a series of ether "ions" will not be repellent to those who can clairvoyantly see the aura they exhibit to sensitives.

But why should not the energy thrown off from the thought circuits dissipate itself and diminish in potency as the square of the distance? It does not as a fact, nor does electricity conveyed through a wire. The scientist who conceived of psychic rods may perhaps pardon an extension of the rod theory to cover conducting rods or paths in the ether created by impulse from the thought circuits at the human terminal co-ordinating with the minute circuits constituted by the revolving electrons of matter visualised at the other terminal. Thus a bond of conductivity between the observer and the object or touch or get stimulus from through any medium, the stimulus may come from any of

his pre-existing ideas, i.e., matter raised to a higher power, and where the atom is expressed in thought energy rather than in the "ions" of physical science. Ideas are material in so far as they have properties of matter such as affinity, cohesion, and in that they are compounded ultimately of forces.

This leads to the consideration that it is theoretically as simple to see telepathically as physically, the phenomenon being rarer because the conditions are rarer. We are all attuned to matter except the colour blind who are less exactly attuned. Visible matter is visible because our senses have had to learn to get into rapport with it by slow evolutionary steps. A necessity of existence is an appreciation of physical environment. The need has made the function, and the function the organ.

A man looking at the evening sky with all its pageantry of cloud and colour will have need of a huge armoury of etheric conducting rods for the multiple bond between him and the skyscape. To which it may be added that he only clearly sees part of the sky at one time and that the supply of energy or light is quite equal to energising the objective ends of the rods, all of which, according to the optical range of the eye, can be focussed upon the retina. The energy can be focussed which flows first from the object and then back again from the eye to the object.

Objections to the theory founded on the ascertained properties of light may be modified by the fact that the energy from the sun has not been finally analysed.

ILLUSION AND REALITY.

A REVERIE.

By F. TAYLOR.

A lone hillside in the Pennine Range overlooking a valley rather sparsely wooded, but yet delightful to the eye because seen under a blaze of sunshine, and in the spring-time of the year. The fields are newly clothed in their garb of green, spotted here and there with the golden dandelion and the white, meek-eyed daisy. The wild moorland calls to my spirit from out of the distance, the solemn moorland, the "vacant wine-red moor." Dear old hills of home! how often your altars have accepted my sacrifice and borne aloft my prayers! Over the heights winds the high road, till lost in the distant gray. What a picture! The thought startles me. Are these hills around me, this green valley beneath me, the blue heavens above me, only a picture? My sense perceptions tell me they are real, and on that plane of thought I must accept the verdict, that I must live in Nature according to her laws and trust her report. So far so good. But I am constantly reminded of another life above this weary kingdom of time, a life not limited by conditions of space and time.

I smile at my child playing with his toys, but to some more highly developed soul, some radiant being seeing with "larger, other eyes than ours"—I also am but a child playing with toys. I muse upon this fact and come to the conclusion that the good, all-wise Father of us all has a deep purpose in all this. The toys are a bait to lead us on to desire better, more lasting possessions, and so to bring out the best that is in us. The seer tells me that "life is a succession of lessons which must be lived to be understood. All is riddle, and the key to a riddle is another riddle. There are as many pillows of illusion as flakes in a snow-storm. We wake from one dream into another." Viewed from the ideal and transcendental standpoint, what is this sense life of ours but a picture and an illusion? Even the solid-seeming town in which I live, with its mills and workshops, its trams, its busy people hurrying to and fro, what is it all but a fleeting vision? We give our life of sense the name of reality, but look a little deeper and what does it all mean? We are skimming through space at the rate of more than 66,000 miles in an hour on a ball, journeying along with other spheres. We are born, we die, we appear, we disappear, towns rise up as if by magic—then, presto! they fall into ruin and the wind moans over the place where they once stood.

"Time, like an ever rolling stream,
Bears all its sons away.
They fly forgotten as a dream
Dies at the opening day."

In the light of communion between incarnate and discarnate beings these lines of Isaac Watts seem a little out of date, but on the plane of the sense life they still contain a truth. In such a life as this, with its chaotic jumble of opposing trivialities, its multitudinous details and constant friction, we eagerly grope for something enduring; everything seems to be slipping through our fingers however desperate our clutch on it. Where shall we find reality? The answer to that question is all-important. Once our inner eye is firmly fixed on the sublime moral order of the universe, once we behold by spiritual discernment the Eternal Law that rules all things, we pass out of the kingdom of illusions, for we have reached that which is above Nature, and never after can we be deceived by the evanescent shows of life. We shall find instead our unspeakable comfort in resting with quiet confidence on that deeper life which subsists beneath our human condition, a life boundless and infinite.

This is the true home of our souls, the life of the "Ever Blessed One," the life of the Eternal God. Let us not, then, look for reality in the passing show of Nature, but rather transcend it, pierce it with the inner eye of the spirit, view it as an effect, the kinema picture of the Eternal Mind. To attain unto this vision is the secret of the Mystic and the Spiritual Philosopher. It is the highest wisdom of all, "the kingly art of the science of the soul," the unifying of the soul with God. Here we find the "peace of God that passeth all understanding."

To see the sun sink in a sea of fire, to note the changing hues of the dying day, to hear the sighing of the night-wind and watch the evening shadows stealing over land and sky, all this has been very beautiful. But deeper and more beautiful still is the soul's communion with God. At such a time one is made sensible that this life of sense is but an evanescent show, a life that only touches the outer fringe of reality. When the soul touches God we find the centre, and in the perfect satisfaction of this experience we realise the infinite, we are lifted out of these sickly bodies and "mingle with the stream Divine." Illusions vanish, but the Eternal Reality abides:

O God within my breast,
Almighty, ever present Deity!
Life that in me has rest,
As I—undying life—have power in Thee,
Though earth and man were gone,
And suns and universes ceased to be,
And Thou wert left alone,
Every existence would exist in Thee.

LIGHT AND ITS INFLUENCE ON LIFE

HINTS FROM THE VEGETABLE WORLD.

We take the following extracts from an article by Mr. E. Kay Robinson entitled "The Trend of New Thought," in the August issue of "The Meaning of Life," the little monthly magazine of which he is the editor. It has a distinct bearing on subjects occasionally discussed in *LIGHT*, and we are interested to observe that the work of Professor Bickerton is mentioned in connection with the inquiry.

After referring to the fact that he had attended a country meeting of the Geological Physics Society where he had a welcome opportunity of observing the work done by three independent thinkers of note whose conclusions harmonised with the meaning of life, as interpreted in his journal, Mr. Kay Robinson writes:—

"The three thinkers were Professor Bickerton, President of the R.A.S., the well-known astronomer whose forty-year-old views as to the origin of temporary stars was only adopted by official astronomical authorities in connection with the recently discovered new star; Dr. Benjamin Moore, President of the G.P.S., who is engaged upon original research into plant-growth without the supposedly necessary addition of combined nitrogen; and Colonel H. E. Rawson, C.B., R.E., who has done remarkable work in illustration of the action of sunlight in the evolution of form and colour. The first-named of these made a few remarks upon the connection between misunderstood science and the present war, and I was glad to note that the conclusions were identical with those which have been expressed in this leaflet, namely that the cause of the war was the crude Darwinism of the Germans, who supposed that, by making themselves the strongest in the Darwinian 'struggle for existence' they would have control of human evolution, ignoring the fact that the supposed struggle was only a consequence and not the cause of the creative strength of Life.

"The contributions of the other two thinkers referred to lay in the direction of discovery of the real means by which the creative strength of Life operates on earth. Dr. Moore's special effort is being made, by the experimental culture of Algae, etc., in carrying our knowledge of the beginning of life in this planet a long step further back toward the beginning. At present science admits no stepping-stone between the organic and the inorganic, insisting upon the necessity of the addition of combined nitrogen to factors of inorganic matter to render even the humblest plant-growth possible. This is not the place for any details of Dr. Moore's scientific experiments: but the conclusion to which they seem to lead, namely, that solar energy is the only factor needed to enable organic life to commence its progressive evolution, has the greatest interest for us who believe that the earth derived the beginning of its life from its parent the sun, in the same way as the moon, the offspring of the earth, is now deriving its incipient life from the latter.

FLOWER COLOURS CHANGED BY REGULATING LIGHT.

"It is towards the same conclusion that Colonel Rawson's remarkable experiments, totally different as they were in origin, are directly leading. Their origin was as follows. In the garden of a hotel in South Africa he had noticed that a considerable slice of the ornamental edging of a large flower-bed was dead; and on his questioning the proprietor as to the cause, he was told that the edging plant always died there, although it had been renewed four times. Colonel

Rawson set himself to discover the natural conditions which made this particular strip of soil fatal to the plant, and at last he found that it coincided exactly with the space covered by the shadow of Table Mountain, behind which the sun rose, at a certain hour every morning. This led him to make experiments with other plants, chiefly the common nasturtium (*Tropaeolum majus*), as to the effect of depriving them of sunlight during the same hour of the morning and subsequently during other hours of the day. The result was shown in the pressed specimens exhibited by Colonel Rawson: was nothing short of amazing. Every shade of colour in the plant's natural range from lemon yellow or orange to a rich or deep purple in the flowers, and from white to deep green in the leaves, was at his command according to the restrictions imposed upon the plant's ration of daily sunlight. By the same arbitrary means he also found himself able to produce double flowers from single, to multiply the number of flowers produced from a single joint, and even to produce ribbon (fasciated) growth at will. He could also multiply the number of spurs on a flower and change the shape of the petals; but perhaps the most interesting of all the experiments were those carried out with the Flame-flowered Nasturtium (*Tropaeolum speciosum*) which has lobed leaves. By administering different doses of shade he could so alter its number of lobes on the leaves that in the case of a single long shoot, by changing the treatment as the shoot grew upwards, he could divide it into, say, six-inch lengths, each of which bore a different kind of leaf, entire, three-lobed, five-lobed, etc., as the whim occurred to him. Another very remarkable illustration came from the clinging virginian creepers (*Ampelopsis veitchii*), which showed that the familiar phenomenon of the reddening of the leaves was prematurely induced by methodical deprivation of sunlight.

"Now Colonel Rawson, as a scientific researcher for truth, would probably be the last to claim that his experiments have finally demonstrated more than the influence of sunlight upon form and colour; but we cannot help seeing what a flood of light they seem to throw upon the origin of species. Colour or variegation by itself is not often indeed regarded as a character of specific importance; and double flowers or ribbon-growths of plants are properly considered to be mere 'freaks,' although to have done no more than illuminate the hitherto obscure causes of such abnormalities would be a great work: but the numbers of flowers produced from a single node of a plant or the shapes of the leaves are often accepted as adequate distinctions of 'species,' and it seems to me that Colonel Rawson's experiments tend to show how such 'species' may have originated."

After some further comments on the influence of light on plant life, Mr. Robinson proceeds:—

"There are several of the largest botanical problems—such as the origins of the characteristic shapes of the leaves of climbing plants, which may depend chiefly upon perpendicular midday light, and the red and yellow 'autumn tints' of leaves, possibly caused by sunlight shortening in duration, lessening in strength and lowering in angle—to which Colonel Rawson seems to have given us a generous clue; but the chief value of his work at the present moment seems to be in support of the basic idea that solar energy is the creator of all vital activity on earth. And this links up his work not only with Dr. Moore's, but also with Professor Bickerton's; for it indicates what the commanding factor really may be in the evolution which misguided Germany aspired to control by mere proficiency in one of its incidental processes—the struggle for existence. Germany, in fact, may be said to have tried to enforce her claim to a commanding 'place in the sun' by the characteristic Teuton ineptitude of leaving out the sun altogether, in the same way that they propose to govern all humanity by abandoning all humanity."

ANGELS are considered "exploded superstitions," but professional explosions in class rooms explode nothing. Saint George for England, Saint Denis for France, may be myths, but they are dynamic myths which fire the imagination of a whole people in a time of trouble and sacrifice.—C. JINARAJADASA.

EVERYTHING which exists in the other life is not, as some suppose, empty and void, but is the substantial itself, because it is the origin of all that is substantial in Nature. There the substantial is living on a most pure ethereal principle, which is formed by the Lord into things of this kind, so wonderful that they can scarcely be described. It is enough that I have seen them, and that often: I have been there; I have spoken with them, and they have said that those things were real, while the things on earth were not, being comparatively dead, and such they despise.—SWEDENBORG'S "SPIRITUAL DIARY."

TOMMY ATKINS AND HIS TEACHERS.—I have heard a preacher abuse Tommy in language that would make Billingsgate blush. I have heard another warn him of a hell that yawned in front of him. I have seen an exhorter work himself into tears over the impending doom of two hundred men who were going to the front the next day, and I have seen those same men march out of the meeting as unmoved spiritually as if they had been listening to a lecture on the atomic theory. Was it because they didn't care? No. Was it because they didn't believe what they heard? Not entirely. It was because they had a different and a better conception of God than the preacher had!—"God and Tommy Atkins," by ALEXANDER IRVINE.

LETTERS TO THE EDITOR.

The Teachings of Mrs. Baker Eddy.

SIR,—“Truth Seeker,” writing in your issue of the 24th inst., evidently does not understand that Christian Science is an exact science. To comprehend its teaching one must understand the basis on which it is founded. Mrs. Eddy writes on page 275 of “Science and Health, with Key to the Scriptures”: “The starting point of divine science is that God, Spirit, is All-in-all, and that there is no other might nor Mind—that God is Love, and therefore He is Divine Principle.” Since God is Spirit the manifestation or expression of God must be spiritual, for like produces like throughout the entire round of existence. God’s manifestation, image or likeness is, of course, a permanent, eternal condition, the same yesterday, to-day, and forever, for the simple reason that God is infinite, eternal, perfect, immutable, and immortal.

Now comes the question, but what of mortality? Christian Science teaches that mortality is the manifestation or expression of mortal or carnal mind (enmity against God) which is a counterfeit of the Divine Mind, or God. There never was, and there never will be, anything spiritual about mortality. Mortality is temporal, finite and material. Immortality is eternal, infinite and spiritual. Mortality is a false sense of that which is immortal and eternal, therefore the salvation of humanity must of necessity be brought about by the gaining of spiritual understanding, which alone reveals the eternal facts of being.

The eternal spiritual facts of being are true and omnipresent now and always. They are not affected or touched by the conditions of mortality. The knowledge of this enabled Jesus to say: “Before Abraham was I am”; and, “Now, O Father, glorify thou me . . . with the glory which I had with Thee before the world was.” From this we see that if ever man is to be immortal he must be immortal now for immortality is not a condition that has a beginning as regards time. The simple fact that 2×2 equals 4 is an illustration of that which is eternal. It never began with time. It always was and it always will be, and so it is with every immortal fact.

Christ Jesus understood the spiritual and eternal facts of being so thoroughly as to enable him to be transfigured, to walk on the water, to raise the dead and to say, “Destroy this temple (body) and in three days I will raise it.” He began at a very early age to overcome the belief of materiality; in fact he scientifically put off the flesh in thirty-three years. His life was a constant demonstration of spirituality overcoming the flesh and finally rising above mortal comprehension, but the Christ (his spiritual immortal selfhood) remained an omnipresent fact throughout the universe, for did he not say, “Lo, I am with you always, even unto the end of the world”?

Spiritualism, from a Christian Science point of view, is a misnomer, for there is nothing really spiritual about it, as Mrs. Eddy says on page 81 of “Science and Health, with Key to the Scriptures”: “At the very best, and on its own theories, Spiritualism can only prove that certain individuals have a continued existence after death and maintain their affiliation with mortal flesh; but this fact affords no certainty of everlasting life.” There is nothing spiritual about the belief or the phenomenon, if it were possible that one mortal after death communicates with other mortals who have not died. Such a belief is on the same level as that of telepathy or any other phase of the human mind, and never reaches the realm of true spirituality or immortality.

Through spiritual understanding alone can mortality be put off either here or hereafter. Certainly not through the “last enemy to be destroyed,” namely death, can this be done. When mortals awake, through the spiritual understanding to be derived from the study of Christian Science, they will discern that mortality is merely a false sense of existence and not the reality of being. They will understand also the injunction of St. Paul, “Awake thou that sleepest and arise from the dead (carnal mind) and Christ (the spiritual idea) will give thee light.”—Yours, &c.,

CHARLES W. J. TENNANT.

Talbot House, Arundel-street, Strand, W.C.2.

August 30th, 1918.

ANSWERS TO CORRESPONDENTS.

HEVANEL.—Thank you. It is a curious effect, but may be quite accidental. Have you called the attention of the editor of the “Pictorial” to it?

G. M.—“The world is still deceived with ornament.” But there is no merit in allowing Truth to go in rags if it is in our power to provide her with suitable apparel.

INVESTIGATOR.—Scientific evidence of human survival is a sufficiently important matter to keep any reasonable person occupied. The rage for tacking on to it other questions, more or less speculative and often quite irrelevant, does not appeal to us.

“A GENERATION AGO.”—This feature is omitted this week in view of the quotation in the leading article on p. 292.

L.S.A. LIBRARY: BOOKS WANTED.

Besides the books mentioned last week (p. 287) the following works are also missing from the Library, and we should be very glad of their return:—

“Ardath,” Marie Corelli; “Animal Magnetism,” W. Gregory, M.D.; “Child’s Story of Atlantis,” William Kingsland; “Discovered Country,” Carlyle Petersilea; “Essence of the Universe,” Edwin Lucas; “Force of Mind, Mental Factor in Medicine,” A. T. Schofield, M.D.; “Gift of Understanding,” Prentice Mulford; “Heights of Himalay,” A. Van Der Naillen; “Horoscope, in Detail,” and “Horoscope, Progressed,” Alan Leo; “How to Control Circumstances,” Ursula N. Gesterfeld; “Introduction to Astrology and Grammar,” William Lilly; “Influence of the Zodiac upon Human Life,” Eleanor Kirk; “Living by the Spirit,” H. W. Dresser; “Lessons in Mediumship,” M. Theresa Allen, M.D.; “Martian, The,” G. Du Maurier; “Matter, Force and Spirit,” Anon.; “Mental Medicine,” Oliver Huckel; “Man, Whence, How and Whither,” Annie Besant; “Marguerite Hunter,” communicated through Lizzie S. Bangs; “Necromancers,” R. H. Benson; “Osteopathy, Massage and Manual Therapeutics”; “Perfect Whole,” H. W. Dresser; “Power of Gems and Charms,” G. H. Bratley; “Power of Will Through Direct Mental Culture,” Frank C. Haddock; “Practical Methods of Self-Development,” Elizabeth Towne; “Problems of the Spiritual,” Rev. Arthur Chambers; “Predictions Realised in Modern Times,” Horace Welby; “Rationale of Astrology,” A. H. Barley; “Secret of Mental Magic,” W. W. Atkinson; “Study in Consciousness,” Annie Besant; “Some Glimpses of Occultism,” C. W. Leadbeater; “Soul on Fire,” Florence Marryat; “Steps in Spiritual Growth,” Archdeacon Wilberforce; “Superhuman Men in History and in Religion,” Annie Besant; “Spirit and Matter Before the Bar of Science,” J. W. Heysinger; “Temporal Power,” Marie Corelli; “Thought Force in Business,” W. W. Atkinson; “Traditional Aspects of Hell,” James Mew; “Trilby,” G. Du Maurier; “What Converted Me to Spiritualism,” B. F. Austin, B.M.; “White Cross Library,” Vols. 1 and 3, Prentice Mulford; “World Mystery, The,” 4 essays, G. R. S. Mead.

TO-MORROW’S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. T. Olman Todd. September 22nd, Mr. Horace Leaf.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Miss McCreadie; 6.30, Dr. W. J. Vanstone. Wednesday, September 18th, 7.30 p.m., Mr. E. H. Peckham.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—The Priory, High-street.—7, Mrs. J. Rolleston.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. Taylor Gwinn, address.

Kingston-on-Thames, Bishop’s Hall.—6.30, address and clairvoyance by Mrs. Jennie Walker.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. H. Ernest Hunt.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mrs. Annie Boddington. 22nd, Mr. H. Leaf and Mrs. Beaumont Sigall.

Battersea.—45, St. John’s Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. P. Symth. 19th, 8.15, Mr. and Mrs. Brownjohn.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, open circle, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mr. and Mrs. W. F. Smith. Wednesday, Mrs. M. Clempson.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. A. Punter, addresses and clairvoyance; 3.15, Lyceum. Monday, 8, healing. Wednesday, 8, public meeting, Mr. Everitt.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, also Monday, 7.45, addresses and clairvoyance, Mr. A. Maskell. Tuesday, 7.45, Thursday 7.45, Questions and clairvoyance; visitors welcome all meetings. Lyceum every Sunday at 3 p.m.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Mrs. Cranstoun, 10s.; A. Friend, £1; Mr. A. Bryson, £2.

The individual soul is to the whole world of spirits as the atom is to the Universe of matter; all are the same in essence, all connected, yet each is distinct.—“Life in the Physical and Spiritual Worlds” by Rev. W. Hendy Cock.

MINERALOGY OF CHARACTER.—As the markings of a block of porphyry add to its beauty without detracting from its solidity so the rock of common-sense is none the less reliable for being streaked with a vein of humour.—RICHARD REES.

BOOKS FOR SALE

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NOTES BY THE WAY.

"That's what comes of pew-opening," a village atheist is said to have remarked on hearing of the death of the aged verger after a long record of service at the parish church. And yet some of the very people who would see the fun of that little story find a pious consolation in ascribing the moral lapses of those who disagree with them in religious doctrine to the particular form of faith followed by the culprits. Even the intense national concentration on the war has not altogether erased this unamiable weakness. There is still a lurking idea that to hold the view that there is a life after death, and that communication between the two states is possible may, in some mysterious way, lead to moral deterioration. There is a type of mind swayed more by emotion than by reason, that, when a Spiritualist is haled into the courts for any offence, which is very rarely, seizes with gusto on the fact to point the moral against Spiritualism. Here and there a journal of the more scurrilous sort takes up the merry tale—"Alleged Forgery (or whatever it may be) on the part of a Spiritualist." Let us have even-handed treatment in these matters, and the next time a Methodist minister or a Salvationist appears in the dock, let us hear the comments, "That's what comes of Methodism!" "There is where Salvationism leads to!" Or rather, do not let us hear such remarks in any connection, because they are stupid and pointless, the outcome of feeble-minded malice, no matter from what quarter they proceed. Indeed, the educated world is growing tired of the silly bigotry which, in the religious newspapers, tells lurid stories of the death-beds of atheists, and, in the free-thought papers, gleefully gibbets evil-living members of religious bodies who chance to fall into the hands of the law: "That is where atheism leads to!" "That is what comes of religion!" "Enough of this foolery!" as a former Prime Minister once exclaimed in the course of a speech in the House of Commons.

J. G., who informs us that he is an ardent investigator, but not a believer in Spiritualism, his investigations being wholly on the theoretical side, sets us two problems, which we may give in concise form: (1) Mediums read or see things which exist already in some mind. How are we to tell, then, supposing a medium describes some departed friend, that he has not "visualised a subconscious cerebration"? Then for (2) we get this: "Could a medium name, say, a card unknown to anyone? This should be possible, for spirits could easily inform the medium. . . . Then we should have definite scientific proof of an intelligence independent of ours." J. G.'s ideas of what constitutes proof would be likely to have a severe shock if he ventured into some scientific and philosophical circles we wot of. As to how we can tell that a medium is not "visualising a subconscious cerebration," whatever that may be, it is usually

simple enough. If the spirit is there in his proper person, and is really intelligent, he generally tries to give a proof of his presence and identity. Some time ago we were visited by a lady who is a medium in private life. Playfully challenged by us to give a demonstration of her clairvoyance, she proceeded to describe a near relative of ours who passed on many years ago, and of whom the medium knew nothing. Now that was very good, but it was not crucial, and, as if in reply to our unspoken thought, the medium continued, "This spirit lady wants to give you a proof that she is *really* here. She tells me to tell you—" and then followed a message which could have come only from the spirit herself. Well, that is simple enough. J. G. should supplement his study of theory with a little attention to practice. As to the second question, we cannot see how naming a card unknown to anyone could prove anything except, at most, supernormal faculty on the part of the medium. It is no demonstration of spirit existence—and certainly not of spirit identity.

* * * *

The following passage from Carlyle's essay on "Democracy" (in "Past and Present") might be profitably studied by those who are puzzled or offended by the fact that the ministry of spirits includes those who on earth were Indians, negroes or others of "alien" or "inferior" races:—

Mungo Park, resourceless, had sunk down to die under the negro village tree, a horrible white object in the eyes of all. But in the poor black woman, and her daughter who stood aghast at him, whose earthly wealth and funded capital consisted of one small calabash of rice, there lived a heart richer than "Laissez faire": they with a royal munificence boiled their rice for him; they sang all night to him, spinning assiduously on their cotton distaffs as he lay to sleep. "Let us pity the poor white man; no mother has he to fetch him milk, no sister to grind him corn!" Thou poor black noble one—thou *Lady* too; did not a God make thee too; was there not in thee too something of a God!

SECOND SIGHT AND OMENS.

Mr. Morris Hudson (Bathampton) writes:—

As supplementing what you relate about second sight in a recent editorial note, I should like to tell the following well-authenticated experience of an English clergyman, when he was British chaplain in Heidelberg.

It was told me by his son, one of the curates of St. Nicolas, Guildford, about fifteen years ago. He said that his father, noticing the absence of a certain lady member of his congregation from the Sunday services, called upon her on the following Monday to make enquiry. She lived in a suite of rooms on the first floor of a flat, and when he had rung the bell and the street door was opened a black retriever dog ran up the stairs in front of him, and entering the sitting-room ran under the sofa. The lady's daughter met him at the sitting-room door, to whom he said, "I did not know you kept a dog." "We do not," she replied. "But one ran up the steps in front of me and under the sofa." "Whereupon," said my friend the curate, "father knelt down and poked under the sofa with his umbrella, but found that no dog was there." The lady, her daughter said, was confined to bed with a cold, and was not seriously ill; but when her visitor was leaving she said, "Say nothing about having seen a black dog, for we are of an old Highland family, and the black dog shows himself when a death in the family is imminent." The lady died within a fortnight. The chaplain, at the time his son told me the above, was a benefited clergyman in Nottinghamshire, and his son kindly persuaded his father to write out for me and sign a full description of his weird experience, which I sent to the secretary of the S.P.R., and it is now in the archives of the Society. Had the secretary returned it to me I would have sent you the interesting paper to inspect.

SOCIAL RECONSTRUCTION AND THE LAND.

THE RESTORATION OF MAN'S SPIRITUAL HERITAGE.

The recent address at Sheffield by Dr. Ellis T. Powell on "Psychic Research and Social Reconstruction" lends interest to the following extracts from the synopsis of a lecture delivered by our friend, Mr. Henry Fox, to a society of "Students of Nature" in June last:—

The lecturer laid down the following propositions as a basis for consideration and discussion: That the land is the source of *all* wealth; that wealth is obtained from the land by the following factors: (a) labour; (b) capital; (c) the brains and business capacities of the captains of industry; that wealth is not the same thing as "well-being," and that too much wealth, as well as too little, is absolutely injurious to man's "well-being" (by "well-being" is meant not only the welfare of man's physical body, but the evolution and unfolding of man's higher self, which is the real man who inhabits his temporary body but is indestructible, and is described by our ancestors of Sanscrit days, some ten thousand years ago, as "unborn and perpetual"—see "Bhagavad Gita"); that "well-being" is the real object of human life, and includes, besides man's bodily necessities, the growth and satisfaction of his higher nature, as a spiritual being (the failure to recognise this is at the root of all the evils of our civilisation; this is the key to the whole position, and carries with it the solution of all the great problems of reconstruction—both in politics, in private life, in social organisation and in the creation and distribution of wealth); that the land question must be approached on this basis; that the possession and control of the land from which all wealth is derived (by which alone man can live on his mother earth) carries with it the possession and the control of the lives and welfare of all the inhabitants of the earth.

Mr. Fox went on to show that private property in land has reduced the bulk of earth's inhabitants into more or less subjection (according to the form of Government achieved by the country concerned) to the owners of the land. In all countries it has produced poverty. In England it has produced the poverty of the masses, and the predominance of the classes. The industry of the masses has created the wealth of the classes, and the surplus wealth has produced the capitalist who has hitherto reigned as the master of the whole situation.

The only solution of the poverty question, the lecturer maintained, lies in the resumption by the State of the possession or control of the land. This is already being gradually done by the Agricultural Department of the Board of Trade, through the necessities of this war—which have revealed the fact that the land of England has been so grossly misused by its private owners under the influence of a false agricultural policy, that the whole nation is threatened with starvation, and is actually experiencing a shortage of food, from the most richly endowed land in the world.

After advocating the establishment of a great National Trust under which all land should be held, Mr. Fox pointed out that Germany's great strength and power (so horribly misused by her despotic rulers in this war) is founded mainly on her wonderful agricultural and land system—under which many of her towns are free of rates and taxes, owing to the enjoyment of public land owned and cultivated by the communities concerned. As a contrast to this, in the Styrian Alps we find private property in land, an impoverished population, and an empty country side—reminding us painfully of our own land system.

The terms of this great national trust will develop under the influence of the great principle thus revived from feudal times in the light of more democratic ideas of a just and a righteous forms of civilisation. With new ideas of national "well-being" the nation will be bound together in unity of interests and in the spirit of fairness and goodwill. The time has come, not to dogmatise or draw up elaborate rules now—to regulate the ownership of land—but to replant the seed of our ancient land laws, which shall grow with the growth and advance of the national ideas in modern times of man's unity of life, both here and hereafter; with a higher conception of his "well-being."

The proclamation of a Great National Declaration of Trust will be the signal for the commencement of this co-operative commonwealth.

THE R.A.M.C. BADGE.—We have been asked whether we can furnish any information as to the origin and history of the badge worn by the Royal Army Medical Corps, viz., a serpent coiled round a rod. While unable for the moment to look up any direct authority on the question we may remind inquirers that the serpent, as an emblem of Deity, has at one time or another been an object of worship in almost all parts of the globe, and the fact that the temples of Æsculapius at Alexandria and at Epidaurus had each a living serpent, carefully tended by the temple devotees, suggests some association with that attribute of Divine power which is specially connected with the ministry of healing. Such an association is also implied in the Old Testament account of the brazen serpent which Moses lifted up in the wilderness (Numbers xxii. 8 and 9). That story is possibly not unconnected with the emblem adopted by the R.A.M.C.

PREDESTINATION: DOES IT EXPLAIN PREVISION?

In these days of war and turmoil one often hears a man say, "Oh, I'm an utter fatalist; it doesn't matter what you do—what will be *will* be." This on the face of it sounds a somewhat terrible belief, but let us examine it more closely and see if it is quite as hopeless—provided it be true—as it appears at first sight.

I believe that every man and woman has a fixed, unalterable destiny which it is impossible to change or circumvent, no matter what he or she does; I mean that it is useless to hope to alter the ultimate result.

When I have suggested this to many people they have exclaimed, "But such a theory is ridiculous, besides being extremely dangerous. If once universally adopted there would be an end of law and order, everyone would do just what he pleased. Besides, a loving God would never allow such a thing. It is monstrous." Let us consider the question in more detail.

Because I consider it useless for a man to hope to alter his destiny I do not mean to imply that I think he should not struggle and wrestle with temptation with all his strength; this I hold to be of the highest importance. I do not believe he will be able to alter the ultimate result but he may overcome much temptation which will strengthen him spiritually to an enormous extent, so that he will be far more advanced in the next state of existence than if he merely allows himself to drift during his life on earth; also I think it possible (though I feel by no means sure of this) that by successfully overcoming temptation he may *postpone* the ultimate result.

According to my idea every one of us has his or her own redemption to work out *alone*, or in other words the more terrible the temptation and our subsequent destiny is here, provided we make a good fight with temptation, the nearer shall we be to obtaining our redemption in our next state of existence.

How does such a theory explain prevision? I suppose there are not many people who have gone at all carefully into the matter who deny that in some cases the future has been revealed or foretold beyond any possibility of doubt. The "Proceedings" of the S.P.R. contain many conclusive proofs of this. The question then arises: How is such a thing scientifically possible? My own belief is that in some incomprehensible way the future does already exist for each one of us. In other words, we all have a fixed destiny—but it has not yet reached us in the ordinary way. Under suitable conditions, however, and through the medium of sensitive persons or mediums it seems to me reasonable to assume that it may be possible for fragments of it to be revealed to us.

Talking of this once with Mr. J. Arthur Hill I was very much impressed with a remark of his, viz., "The thunder and lightning occur at exactly the same instant, but the lightning reaches us several seconds before the thunder because light travels quicker than sound." Surely something of the kind may be the explanation of why the future is veiled from us.

It seems to me that by admitting some such theory of predestination the mystery of prevision is much cleared up; that predestination, which is looked upon as such a cruel and comfortless belief, may, in reality, be for our own spiritual welfare and that, by resisting temptation with all our strength, although we shall not alter our ultimate fate on earth (though possibly we may be able to postpone it) yet in the next state of existence we shall be nearer to being redeemed and consequently "at one" with God.

It would be interesting to have the opinions of some of your readers.

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In addition to the donations recorded in previous issues we have to acknowledge with thanks the receipt of the following sums:—

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THE SUGGESTED EMBLEM: AN OFFER.—Mrs. A. Montgomery Irvine, of 115, Ladbroke Grove, London, W., has taken up strongly the idea mooted by Miss Irene Toye Warner (page 257) that the suggested badge or emblem should be in the form of the *ankh*, the old Egyptian symbol of immortality. Mrs. Irvine states that she is making arrangements for the emblem to be carried out in blue enamel set in copper (see advertisement). If she can start with a large number of orders—not less than a hundred—she will be able to supply the badges at 5/6 each; if orders fall short of that number it will of course demonstrate that the idea of an emblem is not sufficiently popular to make worth while the carrying of it out.

DOES THE DEITY EVOLVE?

By MRS. PHILIP CH. DE CRESPIGNY.

In the phraseology of to-day it was perhaps "asking for trouble" to invite the criticism of the author of "I Heard a Voice"! But it would seem the crux of the argument on the evolution of the Deity lies in the admission that human consciousness—the ego—is a part of the consciousness of God; and I still ask—if not, of what is it a part? To maintain that the Deity created "something out of nothing, and not merely out of parts of Himself" is to impose limitations, to deny his immanence, to fence Him in with boundaries outside of which must lie the "nothing" upon which He drew for creation. With my poor command of language it is difficult to express it clearly, but I think the author of "I Heard a Voice" will understand what I mean. To say that we are not of the consciousness of God, but beyond, outside it, throws to my mind—the whole conception of the universe into a disjointed chaos.

As for the pyramids of Egypt "developing sparks of divinity" physical science has lately admitted "sentience" in all forms of matter, an embryonic form of consciousness, as evidenced in the response to outside influences—in the response of the mineral to heat and cold, and, in a more advanced stage of evolution, of the vegetable kingdom to the warmth of the sun, or the devastating effects of cold and damp; the response that will cause the sunflower to turn its face sunward, of the sensitive plant that shrivels at a touch.

If we admit the infinity of God, so beautifully treated in Mr. Fielding-Ould's letter, to suppose something—even though it be "nothing"—outside Him and not of Him, is surely a contradiction! And if we be a part of His consciousness, for what are we here except for the benefit of all creation—which is God?

The author of "I Heard a Voice" will, I think, find the theory of the evolution of the Deity dealt with in Bergson's "L'Évolution Créatrice" written about ten years ago, in which he advocates the idea that duration is in itself the creator—a hypothesis that personally does not appeal to me.

By QUÆSTOR VITÆ.

May I be permitted to contribute a few words on the interesting problem raised on page 291?

If it be admitted that we are all finite units of the Infinite Self, remaining inseparably related and comprised in that one Unity (though in appearance having separate self-existence), then it follows that as we recognise that the units evolve and become, the Unity in which these are comprised and of which they constitute integral fractions, must therefore also become.

The inference is then drawn by the writer that "if God had been evolving for an indefinite period, He must millions of years ago have been as low as a cabbage and could not have possessed such an astounding power of evolution." Does not this apparent difficulty arise from the fact that the writer's argument is based on phenomena pertaining to the world of effects while his deduction drawn is made to apply to the cause-world, i.e., to the principle of self-conscious determination, or to the Infinite-Self?

This difficulty may be surmounted if the problem is considered to pertain to that of becoming, which comprises both involution and evolution, and if it be admitted that there can be no phenomena without antecedent determinations by self-conscious intelligence as their precondition. If that is admitted then the Infinite-Self is the precondition and determining cause of the phenomenal universe (possibly acting through mediate links in a chain of transcendent self-conscious relays).

Then "why should Deity evolve," asks the querist, "when the Infinite is assumed to possess unlimited power?"

Because self-consciousness cannot be static. It has been defined as thought in action. Self-consciousness implies thinking; thinking implies distinguishing, i.e., the establishing of differences; of variety held in unity. Consequently self-conscious being inevitably entails becoming.

It is apparently in order to multiply variety (i.e., for experience) that the Infinite-Self particularises Him-Herself into an indefinite variety of conditions, all this manifoldness being held in His-Her one identity.

Each of these unit-selves, while being limited in faculties in this external state of being, ultimately in rising into higher, inner modes of being, comes to share in an associative mode of consciousness, and becomes "made in our image," or made in the image of the Father-Mother.

The whole process entails a perpetual accession and augmentation of experience, in which we units share, but which is all held in the one identity of the Infinite-Self, who gives Himself away to find Himself again, with enlarged experience.

The process entails the descent of the unit-selves into incarnation into matter and a pilgrimage here along a stony and thorny path. But on the return circuit, we rise into inner, higher modes of being, and ultimately become "made in the image of the Father" and "at one with Osiris" (while retaining our individuality).

VERIFYING A PSYCHIC MESSAGE.

The following letter which reached us in June last from H. R. F., a military correspondent at Tidworth, would have appeared before but was unfortunately mislaid. However as the story he tells does not suffer by the delay we give it here without committing ourselves to any verdict on its quality as evidence:—

A remarkable proof of the truth of survival of personality and intelligence has occurred to me. For some time I have had little informal meetings on Sunday and Wednesday evenings in my quarters here. On one occasion the spirit of a girl who gave the name of M— R— came, and after some conversation through the agency of the tilting table, I asked her if there was any friend she would like me to write to. She hesitated at first but eventually gave me the name of a person living at an address in London unknown to any of the four sitters. I wrote to a friend to call and find out if such a person existed, and she found that the spirit's message was quite true. I accordingly wrote to the person in question and received a rather impertinent answer, but one which proved that the spirit was correct in the statement made. How was it possible, if communication with spirits is not a fact, for four men in Tidworth to receive the name, description and correct address of a person whom none of the sitters had ever known or heard of? I should like one of the sceptics to give me an answer.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 22ND, 1888.)

This is what the "Scientific American" regards as the true value of a proven Spiritualism: "Now these things seem to justify us in recurring to the subject of Spiritualism . . . and to point out some of the things which science has to do with. . . . In the first place, then, we find no words wherewith adequately to express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousandfold to be fitted to such a use. If true, it will become the one grand event of the world's history; it will give an imperishable lustre to the glory of the nineteenth century. Its discoverer will have no rival in renown. . . . For Spiritualism involves a stultification of what are considered the most certain and fundamental conclusions of science. . . . If the pretensions of Spiritualism have a rational foundation, no more important work has been offered to men of science than their verification. A realisation of the *elixir vita*, the philosopher's stone, and perpetual motion, is of less importance to mankind than the verification of Spiritualism."—From "Jottings."

THE WAR IN PROPHECY.

Signora Fillippini, writing from Italy, refers to a statement in the leader (p. 220) in which we expressed the view that there is a real prophetic faculty even where the affairs of nations are concerned. Our correspondent, who has been reading an Italian work, "Parlando coi Morti" ("Speaking with the Dead") by Vincenzo Cavalli, transcribes from it two passages which she thinks will be of interest to our readers. We omit the Italian versions, and give simply the translations. They are communications received by automatic writing and are referred to in a preface to the book by Signor F. Zingaropoli, a friend of the author.

"Resurrection is preceded by death—that is, resurrection cannot take place until after death. Yes, it is necessary that society should putrefy so as to be able to re-arise. But, it being necessary that the underlying life shall continue, already the seeds of the resurrection are deposited, and we are the workers attached to the sowings of God." (p. 56.)

"Blood I see on the earth: a sea of blood and darkness in the heavens: it shall be a great battle with the final triumph. Let us rejoice in God, brothers." (p. 129.)

THE LATE MRS. MACBETH BAIN.—The interment of the remains of the late Mrs. Macbeth Bain took place on Monday the 9th inst. The funeral was preceded by a deeply impressive service at the residence, 72, Clifton Hill, St. John's Wood, conducted by Mr. James Macbeth Bain, with whom in his bereavement widespread sympathy is felt, although it is gratefully acknowledged by him and the many friends of Mr. and Mrs. Macbeth Bain that the transition was in the deepest sense a blessed release. Many tributes of love and esteem were paid to the memory of the departed lady, and her life of service, her unvarying kindness, and her cheerfulness and fortitude during years of painful illness will long be remembered. At the graveside Mr. Bain delivered a brief but touching address expressive of the deep consolation which abides with those who have realised the true nature of death as but a transition from one stage of existence to a larger and better one. Amongst those who attended the rites were Mrs. Duncan, Miss Leith, Messrs. William Hendry, William Thomson and B. D. Godfrey, and the editor of LIGHT. Mr. Bain begs friends to excuse him replying to their kind letters of sympathy as he has received many more than he can possibly acknowledge.

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MORE ABOUT THE GLASTONBURY MESSAGES.

We have received a pamphlet, "Psychism, Glastonbury, and 'The Month,'" by Paul Hookham (Blackwell, Oxford, 1s. 6d. net). It is an able piece of writing, inspired apparently by a desire to answer some criticism by the Catholic magazine, "The Month." The writer of that criticism must have been captious indeed when even the attribution by Mr. Bond of his Glastonbury Messages to Cosmic Memory (instead of spirits) excited his theological resentment. Clearly some theologians will not be content until they have got rid of spirit altogether, whether in individual or cosmic form. "Whom the gods would destroy they first make mad."

Mr. Hookham is more judicial, but even his treatment of the matter leaves something to be desired. He commences with the observation, "We do not seem to have any word except 'Spiritualism,' which is question-begging and misleading, to define the mental and objective phenomena to which the terms 'psychic' and 'psychical' refer." Well, the question of terms bothers all of us who desire to be reasonably precise in our statements. But why is it more question-begging to assume the existence of spirits than to assume their non-existence? For that is what it comes to. The man who disputed the existence of giraffes, it will be remembered, ultimately saw one, and remarked that he still disbelieved in it. Had he been a logician—of a certain type—he would doubtless have accused the giraffe of begging the question. This, however, is very much by the way.

Mr. Hookham, however, has arrived at *some* conclusions in regard to "Occultism":—

So far as facts are concerned, in spite of all difficulties, perplexities and prejudices, they are practically substantiated. There are certain manifestations of activity, both objective and subjective, which transcend the experience of normal life.

This is definite enough. But immediately following come the words: "They do occur, but, humanly speaking, we know nothing whatever of their causes, ordered conditions, or meaning." No? And who are "we"? Mr. Hookham and those who think with him, presumably. Somebody wrote about Spiritualism as a begging of the question. If by "we" Mr. Hookham means everybody, this is a fair example of the *petitio principii*.

We owe Mr. Hookham gratitude for having put into a concise form Mr. Bligh Bond's assumptions arising out of his experiences of automatism.

These assumptions are:—

1. That the entities speaking or writing through mediums are not necessarily individuals at all.
2. That they are figments proceeding from the minds of the so-called mediums—mere figured vehicles through which the intelligence comes.
3. That this intelligence also proceeds from the mind of the medium, or at least from its participation in the universal memory.
4. That the intelligence emanates from his supraliminal and subliminal consciousness in co-operative activity.
5. That the subliminal consciousness can, under certain conditions, be brought into relation with a universal consciousness, a kind of *memoria mundi*, and tap therefrom the sources of illimitable knowledge.

Without dealing specifically with these points, let us consider the matter from a purely human point of view, using a homely illustration. Jones, a man living in a remote village, finding the telephone (at that time newly invented) at his disposal, communicates some startling intelligence to Smith, a friend in London, who, not having heard of him for many years, has, in common with other friends of Jones, supposed him to be dead. Smith is partly

deaf and a little bewildered. Moreover, he has a reputation for being rather dreamy and imaginative. By consequence his story of his communication with Jones is received with incredulity. There is no lack of arguments; nobody knows (at that time) very much about the telephone. The chances are against Jones having the use of one, or, indeed, knowing how to use it; Smith is a trifle deaf, and may have heard some confused sounds and translated them into words. This is the more likely, because he is an imaginative person. Indeed, he may have dreamed the whole thing. Again, some of the statements alleged to have been made by Jones were already known to Smith, thus Jones said it was a fine day. Yes, but Smith knew it was a fine day. That clearly came out of Smith's own mind. And so we could carry the parable on as a satire on the methods of some of our psychical researchers, and as a reduction of the matter to plain, cold common sense, stripped of all sophistical refinements, academic subtleties, ambiguities, half-lights and artistic nuances, all tainted and tintured with fear.

When one of our greatest modern writers asserted that mediæval theology had tremendously deflected the course of clear natural thinking, he said something the truth of which is painfully illustrated in this subject of psychical research. See how they are "put off" by the word "spirits." We should be quite content if the terms were transposed, and we spoke of discarnate beings as "men" and of incarnate ones as "spirits." The terms would be equally accurate. It is allowable for an incarnate spirit to be unbalanced, imaginative, eccentric, puzzle-headed, forgetful, drowsy, pedantic, or frolicsome, but directly a discarnate human being exhibits any of these very human peculiarities, then we have to turn on a whole battery of professors and metaphysicians to explain the phenomenon with a profusion of highly technical language, and in the end the simple truth is so obscured as to be almost unrecognisable.

L.S.A. SOCIAL MEETING.

The afternoon of Thursday, the 12th inst., was marked by the holding of a very pleasant, though not very largely attended, social gathering in the hall attached to the rooms of the Alliance. After tea Mr. H. Withall, acting president, in bidding the company a cordial welcome, took advantage of the occasion to explain some of the steps on which the Council of the Alliance had resolved in order to meet the increasing expenses connected with its work. Hitherto country members had had books sent them free, a concession which involved the Society in a very heavy outlay for postage. In future they would be asked to pay in advance a uniform charge of 6d. per parcel. It had also been resolved to elect no more associates but to accept in their place, and for the same subscription, library subscribers, who would be entitled to one book at a time from the library but to no further privileges. The Council could not curtail the privileges of existing associates, but Mr. Withall appealed to all of them who were able to do so to become members, and thus enable the Society to carry on its work more efficiently.

A feature of the meeting was a remarkable inspirational address given through the mediumship of Miss Marguerite Hopkins. The control purported to be a high priest of the Temple of Karnak during the reign of Thothmes I. He described the daily routine of his office, and among other interesting details mentioned that the priestly robes were made of linen woven in factories belonging to the brotherhood and from flax grown on their own lands. The priesthood was, in fact, self-supporting. Mediumship was cultivated amongst them, a distinctive feature being the training of the spirit of the medium to obtain complete control of the body and thus to obviate the possibility of the body becoming subject to some undesirable influences. Spirit communion was not confined to the priesthood. Every household had its chamber of communion. Even during the hours of sleep and on the other side, the brotherhood continued its joint service of ministry and education. One branch of its work was the arranging and interpreting the old legends. Different high priests accepted different interpretations as suited the occasion. The peasantry took these legends literally and hence arose many absurd misconceptions. The priests knew better, but new thoughts had to be fitted into the old forms. They also studied and practised astrology.

In the course of the afternoon Mr. H. M. Field played three beautiful pianoforte compositions—"Consolation," by Liszt; "The Magic Fire Scene" from Wagner's "Walküre," arranged by Brassin, and "The Spring Song" from Wagner's "Flying Dutchman," arranged by Liszt.

TELEPATHY AND "THE LAW OF REALITY."

"If a man affronts you, do not accept his opinion or think just as he would have you do. No, look upon things as reality present them."
—MARCUS AURELIUS.

In the issue of LIGHT of September 7th, J. W. M. has credited me with being an intelligent and thoughtful student of psychic matters, but he says he fails to recognise the latitude and longitude of my discoveries. He remarks on my statement "I found a Law—the Law is this, 'On the same plane no thought, desire, or character can be hidden.'" He tells me I am dogmatic and that this is a gigantic assertion and one calculated to engender a revulsion of feeling the minds of many thoughtful persons. Again J. W. M. states he is at one with W. B. P., who in the issue of LIGHT of August 24th asserts that such a condition appears to threaten the sovereignty of personality—even of the individual.

I am grateful to both these contributors for the straightforward and carefully considered opinions they give of the "axiomatic" statement I made in my brief paper. I am to blame, I feel sure, that they did not at once see eye to eye with me, for the reason I only gave the sum total of my investigations and forgot that everyone may not have travelled on the same road as I have.

With the permission of the editor of LIGHT may I enlarge a little on the subject of "The Law of Reality" and give a few reasons for justifying my making such definite statements? Man is a spirit; each individual spirit is governed by spiritual laws, unalterable, universal, and eternal. That spirit abides for a time in a body, a natural body, governed by natural and spiritual laws. If man was not a spirit but a being governed entirely by natural laws, he could not be immortal. Let me give some concrete instances of the operation of spiritual laws on man when he is free of the natural body and the natural laws governing it. These statements I have taken from authenticated writings that have come to us from those dwelling on the other side of the veil, and show at once that these persons are now outside the control of natural laws but governed by the spiritual Law of Reality.

"The Law of Association in spirit life is based upon community of feeling, interest, affection, and spiritual love. Each individual lives in the sphere he makes for himself—the realm of his thoughts and purposes, his loves and desires."
—"Death and the Beyond." (WALLIS.)

"In the spirit world like draws to like by a universal law, and those of entirely opposite natures repel each other so entirely that they can never mingle nor even touch the circle in which each dwells."
—"A Wanderer in Spirit Lands."

"In all respects man in the spirit world is free to work on to his ideal, to do good or to do evil, to win a blessing or a curse. Such as he is, such will be his surroundings, and the sphere for which he is fitted must ever be the highest to which he can attain till his own efforts fit him to become a dweller in one higher. Thus the good need no protection against the evil in the spirit world, their own different states place an insurmountable barrier between them. Those above can always descend at will to visit or help those below them, but between them and the lower spirits there is a great gulf fixed which the lower ones cannot pass."
—"A Wanderer in Spirit Lands."

"We have wonderful surprises here. We see men as they are. Not of course all men always. But when the wrappings are off we see the nature of the Soul, and the factor that decides is the character."
—"Letters from Julia."

It is very clearly put in the above four extracts that a law is in operation and that when a man is free of the natural body he must realise what he is. That is the Law of Reality. Then again this is our position, in relation to each other, in the spirit world as stated by the dwellers there:—

"Each spirit sees other spirits according as their thoughts are."
—"Life Beyond the Grave."

"It is also whimsical to us to see him still clinging to his old pride when we know all about him, and his past and present status, which latter is rather low."
—VALE OWEN.

"Not only is the past life laid bare to himself, but it is patent to his friends."
—"Life Beyond the Grave."

"The most extraordinary thing which came to my knowledge when I passed over was the difference between the apparent man and the real self."

"When the body is cast off, the real state of the case is visible. Then it is for the first time that we are seen as we really are."
—"Letters from Julia."

Even in the matter of clothing our characters are disclosed to those about us:—

"Clothes, with us, are not worn to protect a physical body from cold and heat, but as a symbol of the spiritual condition of the wearer. Thus, clothes in the spirit world serve the double capacity of clothing the spirit body and indicating the spiritual state of the person wearing them."
—"Life Beyond the Grave."

"Since everyone in the spiritual world has garments according to his intelligence, that is according to the truths from which intelligence is derived, it follows that those who

are in the Hells, being destitute of truth, appear indeed clothed, but in ragged, squalid, and filthy garments, each according to his insanity; nor can they wear any other."
—"Heaven and Hell." (SWEDENBORG.)

I find the "Law of Reality" permeates through and through every sentence that has come to us from the other side by automatic writings. Here are three very significant statements:—

"I have found a reality which I never dreamed of—a reality which simply astonishes and overcomes me."
—"Realities of the Future Life."

"The body you now wear and the trees and rivers and other things of material substance, which you call real, are not so enduring, nor so real, as their counterparts in these spheres."
—VALE OWEN.

"The spirit world is real."
—"Death's Chiefest Surprise." (WALLIS.)

When once the "Law of Reality" comes into operation, we as free spirits are fully conscious and at last quite awake, and that is without question the meaning of the term "The Judgment":—

"There is not need for the process of a court of justice as you understand it on earth. The Soul is the arbiter of its own destiny; its own judge."
—"Spirit Teachings."

"His earthly life with its sins and successes, its sorrows and triumphs, its pains and pleasures, its limitations and its unfoldings, has made him what he is; well equipped and ready, or ignorant and unready, for the new conditions of his individual life, and his future experiences will teach him to realise that he has made his own Hell or Heaven, as the case may be."
—"Death and the Beyond." (WALLIS.)

"It (the Soul) sees clearly here the inevitable results of its past life."
—"Messages from Meslom."

"Man takes with him all his memory, and there is nothing, however carefully concealed in the world, which is not made manifest after death, and this in the presence of many."
—SWEDENBORG.

There is something very definite and axiomatic about the above statements, all of which are in perfect harmony one with another. The New Testament also reveals in the following passages the inevitable "Law of Reality." St. Paul writes:—

"For now we see in a mirror darkly; but then face to face; now I know in part; but then shall I know even as also I have been known."
—1 Cor. chap. xiii. 12.

"For who among men knoweth the things of a man, save the spirit of the man, which is in him?"
—1 Cor., c. ii., v. 11.

I also give Jesus Christ on the same law:—

"Fear not therefore; for there is nothing covered that shall not be revealed; and hid that shall not be known."
—St. Matthew, c. x., v. 26.

My contention and conviction is that man the spirit is governed by the Law of Reality even when he is in a natural body. And his spirit is directly associated, even during this earth life, with his proper plane or sphere according to the status of his spiritual condition. The spiritual Law of Reality cannot be inoperative on a spirit because it is for the time being manifesting itself in a natural body. But this natural body and its mechanism does not always readily respond to the spirit that dwells within it, for natural laws are also in operation, and that is why Smith and Brown, though each knows all about the other spiritually, providing they are on the same plane, are never, "naturally," fully conscious of this knowledge. I know it is hard for even thoughtful persons to accept these facts while they still dwell in a natural body, but I fear it is undoubtedly true that on the same spiritual plane no thought, desire, nor character, can be hidden. And though, while here, we can by means of our natural body, practise every form of disguise, yet once we are free of the natural conditions of the earth, we shall inevitably find ourselves in the stern grip of the Law of Reality. At that moment our true progress will begin. Not till then shall we begin to mount the ladder of truth that will enable us eventually to reach the heights where dwells the Great Reality of all things. There we shall find that the true sovereignty of personality is in the character we have built up during our ascent from the depths of fallacy to the foot of the Throne of God, who is Truth, and Love fully realised.

H. W. E.

FALSE SHAME.—I have had to train many nurses, and I have learned by experience that the daughter of a duchess will not scruple to turn up her dress and scrub a floor, whereas one who has come from the servant class often considers such work to be beneath her. I understand it now. There is an aristocracy of blood which draws men nearer to the divine. The daughter of a duchess would, like a humble follower of the divine, dignify what she touched, but the daughter of the tradesman dare not soil her hands for fear she might be taken for a servant!—and that would be a disgrace! And yet in all the Churches they read that he who wants to be the greatest must be willing to be the least, and that the great title of honour which the Master took was that of servant of all.—"Myrrh and Amaranth," by DR. JOSIAH OLDFIELD.

INNER VISION AND THE LIFE BEYOND.

BY IRENE TOYE WARNER, F.R.A.S.

Is there anywhere a more dramatic account of clairvoyant vision than that of the "young man" in II. Kings, ch. 6, v. 15-18? "And the Lord opened the eyes of the young man, and he saw . . ."

The young man's eyes were opened—he was not taken up into any of the heavens, nor levitated to some new and wonderful country! He had the same outward appearance, he trod the same spot of earth and breathed the same air—nothing had changed from what it had always been and always would be, but another power was given him, an extension of his earthly sight—he "saw," and immediately everything assumed a deeper, truer aspect. The space around him which he had believed empty was full "of horses and chariots of fire round about Elisha"; the feeble defenders of Dothan who were opposed to the might of the enemy did not fight alone but had the help of an innumerable host: "they that be with us are more than they that be with them" said the clairvoyant Elisha to his frightened servant.

And the unseen helpers were no angels with wings; the horses and chariots were probably just such as the young man had known and seen driven by his countrymen. These were seen also by Elisha on the "death" of Elijah, when he exclaimed, "The chariots of Israel and the horsemen thereof!"—just their own fallen comrades still helping them on to victory and welcoming the spirit of the prophet when his time to cast off the garment of flesh had come.

This extension of vision did not cease in Bible days, it is given to many here and now, and the fallen on many a battlefield have been seen still living and helping as of old. Clairvoyant vision is probably the beginning of a great extension of our normal powers and faculties.

Why seek to imagine that after death we shall go to some far distant and unfamiliar place or state? Have we exhausted this world's wonders yet? Is there not enough glory and beauty to employ us for many ages to come without a chance of learning all there is to know of this most complex and marvellous earth! No! I think rather we must expect an extension of powers rather than a change of natural environment. Think what a new world we should enjoy if our ears were but tuned to catch the innumerable sounds in Nature which now must forever escape us? If we could only hear the sap rising in the trees in spring! If we could hear the flower-bulbs forcing their way towards the surface after the frosts of winter! If we could distinguish the various songs of the insect world and not merely hear them as one jumble of sounds having no meaning to our ears! If we knew the purport of the birds' songs!

Then if our sight were extended both telescopically and microscopically, and we could behold things invisible to our normal vision by reason of their remoteness or because of their minuteness! If we could see the marvellous formations of the animal, vegetable, and mineral worlds, and the distant glories of the stellar universe! If!—but we could go on indefinitely and enter on the domain of the "fourth dimension" and still not exhaust the possibilities that may be opened out to us by the extension of our normal senses!

Many of us go through life without ever having even conceived the most commonplace beauties of the world around us—"we have shut our eyes" lest we should see! Of what benefit would it be to translate us just as we are to the "heavenly Jerusalem" with streets of gold and gates of pearl? We should see no more than the precious metal as we know it here and the "pearly gates" after all would be but superior prison doors! To the man who all his earthly life has never seen the beauty evident in a "common" sunset, of what use is it to blind his eyes by the light unapproachable of the Son of God?

Surely we are too ambitious when we calmly contemplate taking part in the life of the "heavenly city" before we are awake to the beauties of the earthly!

"And the Lord opened the eyes of the young man, and he saw . . ." There we have the solution to many of life's problems—it is not life that is dull, it is *we* who are dull; it is not life that is incomplete or trivial or superficial, it is *we* who are blind and deaf and without understanding! If there is one prayer above all others we should pray it is "God open mine eyes"!

AN UNLUCKY FIND.—E. P. P. narrates the following odd experience: "Late in the winter I picked up, while walking, a left-hand black glove of excellent quality. I decided to substitute it for one I had lost, and accordingly wore it daily. From that time everything went absolutely wrong, and as a rule I am a fairly lucky individual. My troubles were ended one dark night when, turning the corner of a road, a soldier on his bicycle, forgetting to ring his bell, upset both himself and me. My arm was rather badly grazed. In the encounter the glove, the diabolical one, that I was wearing got lost, and my luck has returned. What was the matter with the glove?" Seriously, we cannot say. If a really malevolent glove, it was singularly short-sighted in bringing about its own loss. May it not be—we trust our correspondent will not dismiss the idea as too frivolous—that it was only animated by a kindly desire to impart a little variety into the too even tenor of E. P. P.'s life, and having done so, purposely quitted her possession—in which case it was not as black as it looked?

A MESSAGE TO A NATION.

A. L. (Isleworth) informs us that on Whit Monday he was sitting in the hope of obtaining, by automatic writing, a message from his late father. Instead he received a communication which he rightly thinks is of more than passing interest. It is addressed to "Germania" and purports to be given by "Victor." We give the following passages:

"I write this epistle that ye may realise ere it be too late how great a people ye have been, and how small a nation ye are like to become, if so be that ye fail to consider without delay your present unrighteous position. Think how sad is your plight, and how sinful, and that by reason of the subjugation of your land and will to complete domination by the few men—no more than two score and five—who have drawn ye down from your high estate and have cast ye—an empire of eighty million souls—into a hell of torture, disgrace and despair.

"How long, how long will ye be content with this nightmare of death and hell? How long ere ye awake to a consciousness of the hopelessness of the state into which ye have been led by your overlords?

"Look ye well into the faces of your innocent children, for already the sins of the fathers fall upon them, and for their sakes awake.

"Think of your sons, fathers, and brothers whose warm blood drenches the soil of Europe and to-day cries up for vengeance against your unrighteous rulers.

"Their victories are as a moth-fretted garment, and shall disappear as pebbles that are cast upon the bosom of the deep. Your Warlord shall lay violent hand upon himself, and shall thus fall into the dust of earth, and his house shall perish at the hands of your sons and daughters. They think to escape by their subtleties, but judgment shall as swiftly overtake them as the lightning that flashes across the eastern sky.

"Awake, awake, Germania, in the name of the Christ, ere the avenging sword shall devour ye and your children, and ye be for ever accursed amongst the children of men.

"Work out your salvation whilst it is called to-day, for night cometh suddenly upon ye; dark indeed shall it be to ye, for your unborn generation shall arise and call ye accursed.

"But if ye shall repent quickly, and do that which is just and good, in the sight of all men, then shall the day star of your deliverance arise after a little while with forgiveness and peace and sure healing, for your many sins shall be forgiven, and ye shall save your souls yet as by the fires that ye have kindled.

"Germania, awake then from your dream of death and ye shall yet have part in the resurrected earth.

"EYES OF YOUTH."

"Eyes of Youth," by Max Marcin and Charles Guernon, now being performed at the St. James's Theatre, is a novel and striking play. We may briefly summarise the story. Gina Ashling, learning from her father that the family fortunes are tottering, is faced with four possible courses of action. She can follow the advice of one of her suitors and take a temporary situation as a teacher in a school, of the managing committee of which he is a member; she can accept the proposal of a smooth-tongued Italian impresario, who is much struck with the beauty of her voice, that she should go to Europe under his charge to be trained for an operatic career; she can marry at once a man of wealth and position for whom she does not care; or she can be true to the promptings of her heart and give her hand to a young fellow whose only wealth lies, for the time being, in his character and abilities. At this crisis an Indian Yogi (very impressively played by Mr. Ian Robertson) arrives on the scene and discovering her perplexity, places in her hands a crystal in which she sees in succession the inevitable consequences which will follow the adoption of either of the first three courses. Needless to say she adopts the last. In so far as the play may be taken as suggesting that it would be a good thing if in all times of perplexity we could see beforehand what will be the issue of any decision at which we may arrive, we beg leave to doubt the moral, and we think it a mistake in the closing scene that Gina should be made to ask, and should obtain, permission to keep the crystal. She ought to have been contented with the lessons she had already learned through its instrumentality. But the part affords Miss Gertrude Elliott scope for some wonderful acting, and the play is decidedly interesting. It is provocative of questions, and many dramatic stories provoke no questions.

We have received a copy of Mr. F. C. Constable's new book, "Telergy (the Communion of Saints)," an able study of telepathy and allied phenomena. It is, in effect, a synopsis of Mr. Constable's larger work, "Personality and Telepathy," published in 1911, and enforces the conclusion in that work that telepathy demonstrates the reality of a spiritual self in man. A further notice of the book will appear shortly. It is published by Kegan Paul (3s. 6d. net).

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

SIR.—Mr. Tennant in his letter in last week's *LIGHT* has tried to instruct me in the teachings of Mrs. Eddy, for which I thank him, but he most adroitly avoids any attempt to deal with the subject at issue. Your space is too valuable at present to answer his letter in detail, but if the Christian Science Council would manifest a liberal spirit and open the columns of any of their publications to a presentation of the subject, I might be disposed to deal with all the aspects of the communication from my point of view.

The statement made from p. 275 of the text book is that the starting point of divine science is that God, Spirit, is all-in-all, and that there is no other might nor mind, "but in the next paragraph, with a glaring inconsistency, Mr. Tennant states, without however recognising, or at least without admitting any duality, that there is a something which is not in that 'all-in-all,' in fact that there is another mind called 'mortal or carnal mind.'"

This is, I presume, in the Christian Scientists' exact science or philosophy, the equivalent of the ordinary Christian's devil in the theological scheme of the orthodox churches. By the way, what is Mr. Tennant's definition of an "exact science"?

Mr. Tennant quibbles about the term Spiritualism being a misnomer. Give the movement called "modern Spiritualism" any name he chooses; it is in reality the only "ism" which has attempted to demonstrate by evidence, and not merely by assertion, as the Christian Scientists and the Churches do, the persistence of the spiritual ego after the dissolution of the physical body—its mortal temple of which Paul speaks in I. Cor. vi., 19: "Know ye not that your body is the temple of the Holy Spirit in you which ye have of God?"

Until Mr. Tennant learns something of the wonderful transfiguring phenomena of the present day, of levitations, of telepathic communications and other supernatural facts of which he certainly shows much ignorance, we as students of the problems of psychical science will continue our investigations and record our results as did Paul in his day, who had communion with Jesus after his rising out of death (the true translation) when, as Saul the sensitive, he heard the voice which said to him, "I am Jesus whom thou persecutest."

Spiritualists are giving to many stricken souls in these sad days the consolation arising from a demonstration of communion with their loved ones who have gone before, with those who, having been sacrificed in this awful war, can give proof of their continued existence beyond the veil.—Yours, &c.,

TRUTH SEEKER.

SIR.—Mr. Charles W. J. Tennant's reply to "Truth Seeker" seems to me to be no answer at all in the way of explanation. My difficulty with regard to the theory or philosophy of Christian Science has always been this: Who, or what is appealed to by Mrs. Eddy and her disciples? If, as Christian Science teaches, there is only one Creator, and all that proceeds from that Creator is, like Himself, absolutely perfect, what does Mr. Tennant mean when he uses the expression: "The gaining of spiritual understanding"? For, according to Christian Science teaching, there is no one in need of help or enlightenment of any kind! In speaking of Jesus Christ, Mr. Tennant writes: "He began at a very early age to overcome the belief of materiality." Well, if He had anything to overcome He must have been an imperfect being, not like God at all.—Yours, &c.,

EDWARD A. SETTON.

Eastbourne.

OWING to the unsatisfactory state of his health the Editor is compelled to go out of town for a few days. Letters requiring his personal attention will (unless urgent) be held over until his return.

"THE SPIRITUAL IDEALS OF INDIA."—It will be noted with interest that Mr. Edmund Russell, the distinguished American speaker and writer on mystical and occult lore, is announced to deliver, in connection with the Church of Higher Mysticism, a series of eight lectures on "The Spiritual Ideals of India," at the London Academy of Music, 22, Princes-street, Cavendish-square, W. 1, beginning on Sunday evening, the 29th inst. A full list of the titles of his addresses is given on the last page.

TELEPATHY.—Miss Irene Toye Warner (Bristol) writes: "Whilst heartily agreeing with the conclusions of 'J. W. M.' (p. 282) that most 'transference of thoughts from one individual to another is directly due to discarnate spirit aid' I do not think this excludes the other theory, that telepathy acts between mind and mind without discarnate help. We must remember that we also are spirits here and now, and I believe it possible for one incarnate spirit to convey thoughts directly to another if both are sufficiently in rapport and other conditions are favourable. Perhaps the phenomenon is related to that of 'travelling clairvoyance.' I have been successful in which I feel sure no discarnate aid was given—of course there are many other cases which the discarnate spirit-theory will best explain. I believe there is a good test case given in 'Raymond,' and it should be possible to experiment along these lines."

THE THEOSOPHICAL POINT OF VIEW.

Theosophists were not altogether happy in the attitude they took up some years ago towards Spiritualism. Finding that they were, as some of them now admit, misled, they have modified their views in accordance with the facts, and we gladly recognise the frankness and sincerity with which the change was made. It has led to a greater harmony than prevailed in earlier days when there were violent controversies, which we are glad now to forget. Nevertheless there are still divergences of view, and we give space to the following remarks by S. F. S., a lady correspondent, who deals with some current discussions in *LIGHT* from the Theosophical standpoint:—

"The controversies which have raged round Mr. Bligh Bond's recent lecture and Dr. Ellis Powell's remarks on the evolution of the Godhead are very easily explained in the light of Theosophy. The officer who questions the 'cosmic reservoir' theory would probably accept the existence of the akashic records without demur. All occult students admit that thoughts are things and that nothing tangible or intangible has ever yet been destroyed, transmutation and not destruction being the law of life. In that case it is grotesque to suppose that every detail of life and thought is photographed for ever in the ether? How can psychometry be explained on any other hypothesis?"

"Had any advanced student been present at Mr. Bligh Bond's lecture he would have explained that the occultist alone can reach these akashic records unaided. It necessitates the power of functioning consciously in bodies far higher than the astral, the only one known to the psychic or Spiritualist. Mediumship is a step backwards in evolution, since it necessitates control. It was the common heritage of the Fourth Atlantean Race, and is purposely in temporary abeyance now to enable the Fifth Race to develop its keynote which is reason, mind or will-power. Those who can function consciously night and day on astral, mental and cosmic levels without being controlled from the other side are occultists, men who have forged ahead of their race and are already leading what will prove to be the normal life for the entire Sixth Race. The psychic functions through the sympathetic nervous system and the solar plexus—the occultist uses the cerebro-spinal system and the pineal gland, the organ of the coming Sixth Sense, for his work. The latter necessitates great force of character and will-power; the other mere receptivity and passivity. To call the astral body we all step into, not only at death but every time we fall asleep or take an anaesthetic, a 'spiritual' body is to deny all the amazing facts connected with our evolution."

"As to the other question: 'Does the Godhead evolve?' everything depends on what we mean by the word God. If we mean the Logos of a solar system, we have St. Paul's word for it that He *does*. By the time the man in the street has reached the 'fulness of the stature of the Christ' we may assume that He in His turn has become a Logos, the personal God of Christianity, of whom there are as many as there are suns in the firmament. Who and what the great unknown and unknowable God at the back of all the Logi can be, the first Great Cause, the original Creator of all that is, whether manifest or unmanifest, is a question no finite mind can answer."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Horace Leaf. September 29th, Mrs. Mary Davies.

The London Spiritual Mission, 15, Penbridge-place, W. 2.—11, Mr. G. R. Symons; 6.30, Mrs. Mary Gordon. Wednesday, September 25th, 7.30 p.m., Mr. Paul Tyner.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—The Priory, High-street.—7, Miss McCreadie.

Kingston-on-Thames, Bishop's Hall.—6.30, address by Mr. H. E. Hunt.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. H. Wright, address and clairvoyance.

Reading.—Spiritual Mission, 16, Blagrove-street.—Harvest Thanksgiving Services. 11.30 and 6.45, Rev. Susanna Harris.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. P. Scholing, addresses; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mrs. Curry.

Cambridge.—Masonic Hall.—11, Mr. H. Leaf; 6.30, Mrs. Beaumont Sigall, addresses and clairvoyance. 29th, 6.30, Mr. R. Boddington.

Holloway.—Grovevale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Mr. T. O. Todd, "Many Mansions: Plea for a broader Spiritual Vision."

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, healing circle, Mr. Macbeth Bain; 7, address. Monday, members' Social. Tuesday and Thursday 7.45, inquirers. Tuesday, 3, ladies' working party. Lyceum every Sunday at 3. Visitors always welcome.

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Wednesday Evening, October 9th (7.30 p.m.)—

Vibration and Colour.

Sunday Evening, October 13th (6.30 p.m.)—

Tagore's Conception of the Soul. Valmiki's Heron.

Wednesday Evening, October 16th (7.30 p.m.)—

Karma—Joga. "The Journey to Heaven."

Sunday Evening, October 20th (6.30 p.m.)—

Gyana—Joga. "The Epics of India."

Wednesday Evening, October 23rd (7.30 p.m.)—

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NOTES BY THE WAY.

Mark Twain, as we know, did not overlook Spiritualism as a subject for some of his abundant fun, but he was always very fair, and took serious note of what struck him as genuine or thought-provoking. That is because he was a deep student of human nature, clear-eyed and sympathetic. His was too large a mind for petty prejudices. His rich fund of humour gave him balance. He could laugh at himself as heartily as at the enemies whom he covered with ridicule. Moreover, he had a real interest in supernormal faculty, of which he had several experiences in his own person. Reading his "More Tramps Abroad" lately, we came on his account of an experience which he attributed to "mental telegraphy," or telepathy as we should now call it. If it stood alone we might put it down to coincidence, but such instances are now numbered by thousands. We could give scores of them from our own personal records. There are probably few people of sensitive mind who, when in close association with each other, have not similar experiences.

* * *

Here is the story. Mark Twain, his wife and daughter and his manager, Mr. Carlyle Smythe, were sitting at lunch at Waitukurau during their New Zealand tour. Mark sat at the head of the table where he could see the right-hand wall to which the rest had their backs. On that wall, at a good distance away, were a couple of framed pictures, one of which he imagined—he could not see it clearly—was a picture of the Prince Imperial being killed by the Zulus. Here we quote:—

I broke into the conversation, which was about poetry and cabbage and art, and said to my wife, "Do you remember when the news came to Paris —" "Of the killing of the Prince?" "Those were the very words I had in my mind." "Yes, but what Prince?" "Napoleon—Lulu." "What made you think of that?" "I don't know."

There was no collusion. She had not seen the pictures, and they had not been mentioned. She ought to have thought of some recent news that came to Paris, for we were but seven months from there and had been living there a couple of years when we started on this trip; but instead of that she thought of an incident of our brief sojourn in Paris of sixteen years before.

Mark Twain explains why it must have been a case of mental telegraphy. The picture did *not* represent the killing of Lulu (the Prince Imperial) at all, nor anything connected with him. He had "telegraphed an error." His wife got the error from Mark Twain's mind—"it existed nowhere else."

We have had sometimes to deal with an objection against "meddling" with any other world than this, since, as the objector points out, this world has already enough to do in dealing with its own affairs. Well, in the first place,

we remember that, in the providence of things, the world beyond may be said to have sought this one to a far greater extent than this world has tried to extend its domains into the invisible. As for the complaints of what, for the sake of brevity, may be described as "overcrowding," this may be dealt with very simply by the consideration that the world of the average individual is really a very small one, the affairs of which may be administered with no great difficulty. Whether in a world of a million, or a billion souls, each has a few friends and associates and that is his or her world. If one chooses, like the traveller in the interior of China, to feel overpowered by the teeming myriads around him, that is rather a matter of sentiment than of practical politics. Perhaps, by the way, that sentiment argues a little of that insularity and exclusiveness which it is so good a thing to get rid of in becoming a true citizen of the world. Another important consideration is this: Whatever may be said to the contrary by those whose judgment has been temporarily warped by the tremendous discovery of a new world of life and activity, that new world is not the abode of demons, sylphs, spooks or other unnatural or extra-natural beings. It is a human world—a realm of human beings with all their endearing faults and imperfections—their loves and virtues that relate them to Divinity; their prejudices, illusions and weaknesses that show their affinity with this world so unmistakably that it is really wonderful that they often meet with so cold a welcome. Man should not shrink so affrightedly from his own likeness.

PREDESTINATION: DOES IT EXPLAIN PREVISION?

The writer, "P.", of the article under the above heading (page 298) invites the opinions of readers of *LIGHT* on the same theme. His own theory seems to be briefly as follows: A man cannot alter his destiny, but it behoves him to struggle against temptations in the interim, in order that he may develop spiritually. He may possibly by these means even postpone his ultimate fate. One is irresistibly reminded of the classic occasion when Scheherazade, finding herself in this trying situation, nobly contrived to defer her destiny for a thousand and one nights, when it was happily cancelled, as a token of such sustained vigour. One fears, perhaps, that had that elusive Sultana wholly grasped the doctrine of predestination, posterity might never have been charmed with the "Arabian Nights," for it is almost impossible to avoid the suspicion that the main stimulus to that lady's unequalled subconscious memory was rather the intense conviction that she *could* escape her destiny than that she would be merely the recipient of some devachanic mark of distinction as an unparalleled story-teller.

But perhaps "P." will here observe that this is a case in point, namely that S. (I forbear a second time writing her name) did postpone her destiny, that instead of being strangled in the dawn of her beauty, she survived its departure by many a long day, until she felt an irresistible desire to go the way of all the earth, and did so, and with a faint "Eureka" vanished from sight.

But I fancy "P." does not mean simply that "the paths of glory lead but to the grave" but is rather exercised in his mind as to the previsions of the ancient and modern sibyl. Do these require us to believe in fatalism pure and simple or not? I venture to think that the only conceivable way of approaching an answer to that question would be by the avenue of a prolonged inductive research into cases of fulfilment and non-fulfilment of prophetic statements on the same line as that adopted by the S. P. R. census of hallucinations, etc. Hearsay is valueless in a matter of this kind, unless the reports can be severely checked, whilst to rely on memory (though it saved S.'s life) is to depend on something the nature of which we but dimly understand.

QUERY.

"PSYCHISM, GLASTONBURY AND 'THE MONTH.'"

A CRITICAL REVIEW.

["A Member of the Scots Bar" whose review of the theories advanced by Mr. Bligh Bond in his remarkable book, "The Gate of Remembrance," we gave in our issue of March 22nd (p. 66) sends us some comments on the pamphlet under the above title noticed in last week's leader—particularly the cool reflections in which the author, Mr. Paul Hookham, indulges on the character of all mediums and the genuineness of all mediumistic phenomena. At the outset our correspondent picks out some choice specimens of Mr. Hookham's lofty manner of conveying disparagement, and gibbets them.]

There is "perhaps always 'something wrong' about a medium." An author often thinks the same about a critic. The statement is worthless; it represents the average dislike of the unfamiliar and nothing more.

"One of the tests of a true proficient is that he will resort to falsehood if a failure of his powers renders that desirable to him." And so on in a crescendo of disparagement till we have "it is part of their nature." No one out of Bedlam would "test" any medium by this sort of standard. If the statements have any tincture of truth they apply to the majority of men and women. The medium *quâ* medium shows not a trace of any greater inclination to lying than other people.

"As to their [the phenomena's] real nature it may be said that nothing positive is known. Possibly nothing can be known." The first is untrue; the second unfounded. "There is no proof that they do not emanate from the sitters." But if we ignore all proof it would be just as true to say that they emanate from the table legs and kitchen tongs or the Binomial theorem. Anyone can say they emanate whence he pleases. How can one prove a negative like this when the critic rejects the plain often-proved fact that the sitters' minds had not got the material and could not have originated it?

And what a begging of the question there is in the farcical statement that the "minds of the sitters—either in adaptation of these minds to conditions beyond the range of physical life as in materialisations, levitation, &c., or in the exercising" . . . subconscious powers, telepathy, hypnosis, &c., which this critic would extend to an *n*th degree to explain anything. If he can comprehend how the mind of any sitter can bring about materialisations, &c., by "adaptation" to utterly unknown conditions, he is *capable de tout*.

Judging from the following, words must have little meaning for our author:—

"So long as investigators try to get evidence of outside influences which in view of the unknown extension of their own faculties is unattainable" . . . so long, &c., will they get what they wish.

Does he really mean "extension"? For no extension of my faculties can make evidence unattainable. Really it must enlarge my ability to judge the evidence I get. Evidence comes to us; we do not create it. However it comes I can judge it. I remain and my temperament varies. I may get evidence enthusiastically and review it cynically or sceptically. If what I do get *seems* more or less what I should expect to get *I test it the more*, but having done so and failed to shake its character why on earth should I reject it on that account?

Of Mr. Bligh Bond's book Mr. Hookham writes that it is "free from the taint of professional mediumship." Is taking money a taint? Is the Archbishop of Canterbury a tainted Christian compared with John Smith, the open air expounder of Hyde Park?

The book, we are told, presents psychism under "a more reasonable aspect" because, forsooth, "he imagines that there is in Nature a universal memory." This is illuminating. It reveals clearly that anything but Spiritualism is "reasonable" according to this scribe.

"All this marks an enormous advance." How can there be any advance by rejecting simple explanations in favour of unproved hypotheses? Counter assertion or contra assertion cannot advance anyone.

It is to me marvellous that any intelligent author can write thus: "Mr. Bond's theory is not precisely scientific [I admire the qualification] but is not irrational. It is a very different thing from the assumption of a spirit representing continuity of life after physical decease; that is a mere coinage of the brain."

So much for Christ—but I prefer Christ to Mr. Hookham. Here is a specimen of vicious reasoning: "We place before ourselves a criterion of proof, a test of something which is in fact the offspring of imagination." And so he says we reason in a circle. But he does not prove his "in fact" which of course makes the circle. He merely says if we judge without judgment we do not judge. And really that is only a platitude. Mr. Hookham is always doing this. He cannot make a statement which does not already involve the answer he wants.

The "Times Supplement" critic asked in his review, "Why the ghosts?" And he said that neither the normal subcon-

scious hypothesis nor Mr. Bond's own explained these. Mr. Hookham doesn't even try to explain them. I too ask the question, "Why the ghosts?" The Spiritist alone has answered the question.

TELEPATHY AND "WIRELESS."

A recent contributor made mention of the common notion that there exists some sort of analogy between wireless telegraphy and the process of telepathy.

J. W. M. seems to think that where the comparison is weak is that the "wireless waves" would of necessity be much more "concrete" in character than the "emanations" involved in the process of telepathy.

It seems to me that this argument misses a rather important aspect of the case, and one which shows that no real analogy exists at all.

"Wireless waves" in themselves are quite unintelligent, and unless there exists a pre-arranged code known to the operators at either end, by which the succession of "wireless waves" can be interpreted it is an impossibility to send messages of any kind. Again, we are able to transmit our thoughts from one to another by making a series of vocal sounds. To those who understand our language (or code shall we say?) these sounds have definite meanings, and so the transmission of ideas becomes possible. If we meet a foreigner, however, who knows nothing of our language, he is able to hear the sounds we make, but as he has no knowledge of the code for their interpretation they are absolutely meaningless to him. Supposing "psychic waves" exist, by what means can they (being in themselves as meaningless as "wireless waves") convey impressions from the mind of one individual to another, in the total absence of a pre-arranged code for their interpretation?

This argument is not a new one, but it is well to bear it in mind, for it seems to present a good case against any effort to explain telepathy by a comparison with wireless telegraphy. Telepathy seems at present to have no analogy, so far as actual operation is concerned, with any known material process, and it is just this fact that drives materialistic science to an attitude of denial. The thing does not fit in with materialistic philosophy, and so simply cannot be!

H. P. N.

THE IMPRISONED SPLENDOUR.

Even this dear, delightful old flesh, heir to so many ills, responsive to so many sensations, is a prison. There come moments, on divine days like these, when the earth is baptised in beauty, when we long to leap out of imprisoning bodies and mingle in some more intimate way with streams and flowers. There was a strange, solemn sunset at sea last summer, and my very soul fluttered against its latticed window, only to fall back, held captive. How often, when we gaze at some lovely bit of scenery—as when we go down to Kew in lilac-time—have we had a sense of the utter inadequacy of sight! Everywhere around us there is so much more than we can touch or reach, heights we cannot climb, depths we cannot fathom. The body grows away and pulls us down; languor succeeds inspiration; and the deficit between dream and reality dismays. Our human lot is nowhere better described than by Browning in "Paracelsus" when he says that there is an inmost centre in us all where truth abides in fulness, but around,

"Wall upon wall, the gross flesh hems it in;
A baffling and perverting carnal mesh
Binds it, and makes all error;"

and to know rather consists in opening out a way whence the imprisoned splendour may escape, than in effecting entry for a light supposed to be without.

—From a sermon by the REV. J. FORT NEWTON in the "Christian Commonwealth."

To a correspondent who is pained by the allusions to Germans as "Huns" it should be explained that the term was first applied by the Kaiser himself to his soldiers. This was at the time of the expedition to China in 1900 when he exhorted them to be like the Huns under Attila. It was his idea, not ours.

TRANSITION OF MME. LIZA LEHMANN.—A sweet singer and gifted composer has passed from our midst in the person of Mrs. Herbert Bedford, better known to the musical public as Mme. Liza Lehmann, whose decease was announced last Saturday. The writer of the obituary notice in the "Daily News" speaks of her singing as "instinct with a charm and refinement which few of her contemporaries could rival" and of her musical compositions as being marked with the same qualities. Her best known works are the song cycles "In a Persian Garden," "The Daisy Chain," and "In Memoriam," but she also wrote for the stage. She came of a literary and artistic family, her father being a well-known artist and her mother the daughter of Robert Chambers. That great litterateur was, as most of our readers are probably aware, an avowed Spiritualist, and Mrs. Bedford shared her grandfather's faith. A few years ago she joined the London Spiritualist Alliance.

TELEPATHY AND "THE LAW OF REALITY."

LETTER FROM THE REV. G. VALE OWEN.

We have received from H. W. E. the following letter which reached him a few days ago from the Rev. G. Vale Owen, vicar of Orford, Warrington (quotations from above remarkable automatic scripts have from time to time appeared in these columns), who has since given permission for its reproduction in *LIGHT*. The articles referred to in the opening sentence appeared in our issues of August 24th and September 7th (pp. 267 and 282):—

"I have read your article carefully and also the reply of J. W. M., and I must candidly say I agree with you and not with him. The whole of my teaching received from those who have communicated with me through the veil, and also my experiences experimentally by mediums, and by automatic writing through my wife's hand by planchette, all go to confirm your own conclusions. Those in the same sphere are able to maintain intercommunication. Those in a higher sphere usually have to 'condition' themselves to (to take on the conditions for the time being of) any sphere inferior to their own normal sphere, if they wish to draw upon the knowledge of those in that lower sphere. I say 'usually' because it has been explained to me that there are various methods employed in compassing their object.

"I have only recently had an instance where several friends from different spheres have managed to speak in the same evening through one medium. But they were not able to speak to each other. This seems strange, but the fact stands. One thing J. W. M. seems to have failed to grasp is this: he implies that thoughts are not transmitted direct from one incarnate person to another but that a spirit guide carries the thought from, say, Smith to Brown. It is therefore possible for telepathy to exist between an incarnate person and a discarnate person, presumably because both are spirits. But if this be so, I fail to see the logic which denies the possibility of telepathy being operative between two spirits named Smith and Brown whether incarnate or discarnate. The difficulty consequent on the intervention of the 'mortal brain' between the 'subconsciousness' of the individual and the outward articulation of his mind, thought-communications, you noted in your article, but that was apparently overlooked by your critic. May I add, that the general impression left on my mind by the reading of both articles is that your conclusions were carefully thought out and quite clearly expressed, but that those of J. W. M. were hastily formed and expressed in such decided language as in so very profound and intricate a subject is not as a rule adopted by such students as realise the magnitude of the science? I refer to the last two paragraphs of his article which contain such expressions as 'incontrovertible testimony' and 'I am satisfied.' If the testimony is of such a nature there is no need for further investigations, and if he is satisfied, well then further progress in knowledge is not likely to lure him onward. For my own part I fear we have a lot to learn on the subject, and other subjects allied with it, before we can finally close with an *ipse dixit*. But I feel also that the solution will probably be found on the road you have indicated by the term 'Law of Reality,' or, as it might perhaps be put, 'Law of Affinity.' Probably others will have something to say on the matter and I shall watch the pages of *LIGHT* with interest to see what other views come forth."

FATE AND THE FUTURE.

Here is a quotation from the opening scene of "Eyes of Youth" at the St. James's Theatre in which the Yogi assures Gina Ashling that it is possible to see the future. At first she interprets his statement as implying that the future is fixed and quite outside our control, but he gently demurs to this interpretation:—

GINA (now much interested): Won't you sit down?

YOGI: You honour me, beautiful lady. (Sits over against her at table.) Everything that occurs in this life is simply the effect of some previous cause, every conscious action of our lives has its corresponding effect. Thus, if I should open this bag, the interior would be flooded with light. (He opens bag, showing her the interior.) You see?

GINA: Yes!

YOGI: The result of my action is automatic, but I am free to decide the cause. In other words, the consequences of your actions are inevitable, but the actions themselves depend entirely upon yourself.

GINA: You mean, then, that if one determined to do some definite thing, devote oneself to a particular career, for example, the consequences of that decision would all be inevitable?

YOGI: Yes, varied only by the character of the person who undergoes the experience.

As Shri Krishna said, the most difficult of all paths is that of action.

DOES THE DEITY EVOLVE?

By F. TAYLOR.

I believe that intellectuality is the main obstacle in solving this difficulty. By intellect one cannot comprehend the Infinite, for intellect is microscopic in its vision, and to assert that the Deity evolves prompts the question "Do you mean the Deity in His immanent manifestation, or the Deity in His transcendence?" In His immanent aspect the Deity does evolve, but this is only due to His self-limitation, i.e., His incarnation in human beings and other Nature forms. Here the Deity passes into variety. In man there has arisen a consciousness of self, and the evolving of God is an intellectual conception arising from our own limited view. It is we who are evolving, or rather the ideal self, or Christ-self in us, which is the Deity in His immanent aspect and manifestation. But God in His transcendence does not evolve, for in His infinite aspect He is the perfection toward which we are evolving, the One above space and time conditions. From unity to variety, and from variety back to unity; that is the order. To quote from Plotinus: "There is a raying out of all orders of existence, an external emanation from the ineffable One. There is again a returning impulse, drawing all upwards toward the centre from whence all came." Of all who have contributed, I think "Quæstor Vitæ" is the one who most clearly sees the problem. His language is somewhat subtle, but as this is a subtle subject one should not be too critical on that point. God, in His infinite aspect is beyond the reach of intellect, the part cannot comprehend the whole in duality, or rather the finite self must lose its separate identity and become one with the Infinite. By so doing one passes from the evolutionary plane to That which does not evolve, from God immanent to God transcendent.

Intellect deals with thoughts about God, but the knowledge of God in its infinite aspect is higher than thought, and only reached by passing into union with Being. Then we know, not by thoughts, but rather by living realisation. This may sound somewhat mystical, but he who has realised spiritual truth by living contact, rather than by thought, will know what I mean.

This is what Edward Carpenter means by the following words:—

"Whoever dwells among thoughts dwells in the region of delusion and disease—and though he may appear wise and learned yet his wisdom and learning are as hollow as a piece of timber eaten out by white ants."

"Therefore though thought should gird you about, remember and forget not to disengage it, as a man takes off his coat when hot; and as a skilful workman lays down his tool when done with, so shall you use thought and lay it quietly aside again when it has served your purpose."

"THOUGHT A MODE OF MOTION."

Mr. Charles E. Benham sends us the following note on the article under this heading in *LIGHT* of the 14th inst.:—

"It is a little difficult to follow Mr. E. E. Campion's theoretical suggestions on thought considered as a mode of motion. The idea of an analogy between Hertzian waves and those set up by brain action is of course an alluring one and it has frequently been put forward as an explanation of telepathy, because *prima facie* it looks so reasonable. But Sir W. F. Barrett, in his 'Psychical Research,' shows on page 109 that this plausible hypothesis will not bear close investigation and indeed, as he says, we can hardly expect to find on the material plane exact analogies of supernormal phenomena, the laws of the physical universe being inapplicable to them."

"The chief difficulty is swept aside by Mr. Campion, in the assumption of localised conductive paths in the ether acting like wires. But until some sort of evidence of these localised paths in the ether is forthcoming such a guess does not go far towards getting rid of the difficulty about diminishing energy in proportion to square of distance—a difficulty fatal to the spherical wave idea."

"But does not Mr. Campion start with a fundamental error in dogmatically asserting that the sun is the source of all thought energy? Even if we admit this in regard to thoughts associated with visual impressions (which is all that Mr. Campion adduces in illustration) surely there is plenty of thought energy that is quite independent of the visual sense. In what way can its origin be traced to solar radiation?"

"I rather incline to believe with Sir W. F. Barrett that 'it is hopeless to attempt thus to explain telepathy, and other phenomena which transcend knowledge derived from our sense perception, though these latter are the proper guide for our daily business here on earth.'"

On the other hand a lady correspondent, Beatrice Owen, writes to express her gratitude to Mr. Campion. "The spirit of his article," she says, "is absolutely appealing. To crystallise the idea in words is beyond me, but I have always felt that light—of the study of which science is only on the fringe—may be the key to everything."

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THE TESTIMONY OF JUDGE EDMONDS.

A VOICE FROM THE PAST.

In the year 1853, there was issued in New York a work in two volumes entitled "Spiritualism," the authors being John W. Edmonds, Judge of the Supreme Court of New York, and George T. Dexter, a doctor of medicine. The work included an appendix by Nathaniel P. Tallmadge, who was the Governor of Wisconsin and a former member of the United States Senate. It is not proposed in this place to deal with any part of the work but the Introduction by Judge Edmonds, and that only because it contains passages of no little interest, especially to those whose acquaintance with Spiritualism is limited to its present-day aspects.

Judge Edmonds commences his Introduction, which extends over a good many pages, by remarking that he had been recently forced into a statement of his views by reason of the injustice done to his researches and the result of them. He goes on to observe that he was early made aware that the world at large looked upon the subject as exceedingly trivial and inconsiderable. He is not surprised at this, he says, because what reached the general ear through the common newspapers of the day was almost always unimportant and frequently absurd. The reason is clear to him:—

The conductors of those journals desired to insert only what would amuse their readers, and were unwilling and often refused, to open their columns to the graver and more important matters that flowed from the same source. And then those who received the more serious communications did not often feel themselves called upon to court the sneers and persecution of the world merely for the purpose of giving to that world that which aimed only at the general good.

And Judge Edmonds proceeds to point out that he early thought he saw something in the subject well worthy of the attention of mankind. If it were what it purported to be, a means of intercourse between man and an unseen and invisible power "governed by some intelligent agent with a will of its own independent of all persons present," it was indeed a new era in human history, fraught with most important consequence to the world and not unworthy of a most careful examination.

Next the Judge considers the relation of the subject to our religious faith. His intercourse with the world, he said, had taught him that most of the educated or intelligent amongst the people made no profession of religion. "They had heard and read so many contradictory statements that they hardly knew what to believe on that most momentous of all subjects, the life after death. The Judge was, as befitted his calling, a man of precise statement. In proof of his contention regarding the great preponderance of the non-religious element, he quotes from the statistics of the United States in 1850: Population, 23,191,918; number of professing Christians, 4,731,639. The accommodation represented by the various churches if they were filled was 13,828,224, so that if all desired to be church-goers, over 9,000,000 of the population would be unable to go to church if they would.

It did not seem to the Judge, he tells us, "to be Christian philosophy that would have men shrink from the investigation of Nature from fear of finding a contradiction between the works and the word of God. When rightly understood they must harmonise."

Later he tells of the reasons why he did not, as he might have done, confine the knowledge which he had obtained within his own bosom, and he remarks:—

I knew full well what I should draw down upon myself by speaking out. I could not mistake all I saw around me; one universal shout of ridicule and condemnation of all who professed to believe, nay, even of those who went into the

investigation at all, unless they came out of it fiery red in their denunciation of it as an "atrocious imposture."

Thereafter he proceeds to consider the nature of the evidence which convinced him of the reality of spirit intercourse. Though to him satisfactory, so that he can say beyond all peradventure, "I know," yet it is impractical for him to convey to another the same strength of evidence which convinced him. Much of the evidence is *unreproducible* and not tangible—evidence addressed to the mind only, and not to the senses:—

Hence it is that it is so important that each one should investigate for himself and not depend upon what others tell him. Pinning their faith upon the sleeve of others has for ages been the curse of mankind.

He is not seeking to convince others, he says, so much as aiming to induce them to investigate for themselves, and after his introductory remarks he gives a lengthy account of some of the experiences in phenomena, both mental and physical, which led him to his conclusions, and which comprised much in the way of evidence that nowadays would be described as coercive—there was no evading its significance. The Judge was as honest as he was fearless. Yet he struggled against conviction. In his precautions against self-deception he omitted nothing which ingenuity could devise. "There was no cavil too captious for me to resort to, no scrutiny too rigid or impertinent for me to make." Believers, he says, were sometimes unwilling to meet with him because of his querulousness. And in the end he found "there is no possible solution of it that I can imagine that can bring it to any other complexion than that it is out of and beyond mere mundane existence—in other words that it is super-terrestrial." And then he tells us that he has known Latin, French and Spanish words spelled out through the rappings; he has heard mediums who knew no language but their own speak in those languages and in Italian, German and Greek, also in languages unknown to him, but which were represented to be Arabic, Chinese and Indian, and "all done with the ease and rapidity of a native."

It is a long Introduction prefatory to two volumes of spirit communications and visions, and we can only glance at it here. We do so, because in the light of our later knowledge and experience, and the great change which has come over the world to-day, these glimpses of the early days of our subject are instructive and inspiring. Moreover they serve to keep green the memory of those heroic souls who stood for the truth in days of trial and in face of an ignorant opposition which to-day is gradually becoming extinct.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 29TH, 1888.)

Gerald Massey is going to the States again. May all luck attend him. His list of lectures is portentous and sufficiently interesting to command attention from all quarters.

According to the "Golden Gate" there is one Dr. Goss at San Diego who cures people by "waving his hand at them." Very simple, and much better than cod-liver oil or a black draught. Is it as efficacious? The noteworthy point is that these various methods of healing disease are decidedly on the increase: a blessed fact. There is disease enough in the world from ignorance and sin to make us welcome any remedies, especially when they are at once safe and sure. But that wants proving.

The death of Richard Proctor, astronomer, should not pass without a word of regret. He was a man of exceptionally clear mind, with a gift of popular exposition, but Spiritualism seemed to daze him. He knew more about Saturn, and when he touched Spiritualism he became more than usually erratic.

From "Jottings."

L.S.A. NEW SESSION.—We are glad to see that the London Spiritualist Alliance is recommencing its activities, and that on October 1st the usual meeting for clairvoyant descriptions will be held in the hall attached to the rooms. No more favourable opportunity for joining the Alliance can present itself than the present, as a subscription paid now will include the remainder of this year and the whole of next.

MR. STUART CUMBERLAND'S BOOK.

"SUPERNATURALISM" RUTHLESSLY "EXPOSED."

REVIEWED BY ELLIS T. POWELL, LL.B., D.Sc.

Mr. Stuart Cumberland tells us that the "good gods have endowed him with a certain clearness of vision and a becoming quality of sound common-sense." A very brief perusal of the book will create grave doubts about the ability of Mr. Stuart Cumberland to employ with adequacy and efficiency either of the gifts which he thinks the good gods gave him.

These grave doubts would arise after the perusal of any chapter. As clairvoyance is, perhaps, the most familiar form of psychic phenomena, let us analyse Mr. Stuart Cumberland on the "claims and chicaneries of clairvoyance." He has had, he tells us, an exceedingly wide experience of the "gifted beings—of both sexes—claiming clairvoyant powers." But he has not received one illustration "that was not explicable on a basis widely removed from supernatural agencies." As no serious person has ever supposed that clairvoyance is due to "supernatural agencies," the calibre of the critic can be assessed from this single passage. It is as if an opponent of the nebular theory were to dismiss it on the ground that he has never been able to see any evidence that nebulae can be generated by beating apples with a crowbar—when nobody has ever suggested that they can.

Mr. Stuart Cumberland goes on to say that a common-sense public has witnessed his duplication of spirit manifestations, produced under the same conditions as alleged "genuine instances of supernaturalism"; and these demonstrations were accepted as "an unanswerable exposé of supernatural pretensions." But if the pretensions were supernatural, they could never have come within the range of Mr. Stuart Cumberland's experience, since his sensations are peremptorily limited to what is natural. Perhaps he means that he exposed the pretensions of persons who pretended to display the supernatural. In that case the pretenders could not have been *bonâ-fide* exponents of occultism, which is before all things a development of perfectly natural, if sometimes latent, powers. A person who offers to produce "instances of supernaturalism" must be either a fool or a knave. Those who dance attendance upon him (for the purpose of exposing pretensions essentially ludicrous) are only one remove from the auditors of lectures purporting to prove that the world is a cube, that two and two make seven, and that each of the three interior angles of every triangle is a right angle.

With these preliminaries, let us accompany our investigator to a seance. He was asked, he says, to write the names of departed spirit friends—

"How pure at heart and sound in head,

With what divine affections bold

Should be the man whose thought would hold

An hour's communion with the dead."

Mr. Stuart Cumberland did not rise to that level. As he tells us, he himself was moved to write the name of a spirit who was among his Scotch and Irish friends—to wit, Johnny Walker. But the clairvoyantes, he complains, were never able to give the faintest likeness of the personality portrayed in the Kilbarnock whisky advertisements. In the course of their attempts, however, "one's thoughts would run in the direction of the immediate materialisation of a tumbler and siphon." And now a serious public is asked to pay 10s. 6d. for opinions (formed amid these vain imaginings of Johnny Walker's whisky, of tumblers, and of siphons) with regard to the most solemn and pathetic subject which can engage the attention of mankind—to wit, "That Other World," whither so many of our dearest and our best are hourly departing. "Poor Johnny Walker!" says Mr. Stuart Cumberland. "Poor Johnny" will not remain the sole object of the reader's pitying contemplation, even when he has read no further than this page of the book.

Mr. Cumberland and Johnny Walker have not always won easily their victories over "supernaturalism." In New York there was a clairvoyant medium whose powers were rather perplexing to our investigator. This operator successfully read names written on slips of paper and then rolled into pellets so that the names were invisible. At the medium's suggestion the names were written at a table "in an anteroom at the end of the seance room." There was, it seems, "no chance of the clairvoyant overlooking the writers." (p. 90.) But once or twice the medium (p. 90) was "not so quick," and then the name was "wrongly indicated." This blunder, says our author, "caused me to seriously reflect." (The split infinitive is a favourite to Mr. Cumberland.) After reflection, he adopted a very astute plan. When it came to his turn to write names at the table in the other room, where (as he says) there was no chance of the clairvoyant overlooking him, he wrote the name of "Moses" in Hebrew characters. Then, when the medium took up the pellet of paper with this name inscribed:—

"This," he went on, "is the name of one who has long since passed away. He is a very powerful spirit." His voice struck an almost reverential note, and his Hebraic countenance took on a look of additional enthusiasm. "The name you have written is Moses. Is that right?"

"Quite right," I replied, picking up the pellet.

"And now are you convinced?" asked the medium as we were leaving.

"I think," I replied, "you have the most remarkable powers of observation and the gift of a trained adjustive memory beyond anything I have ever witnessed."

Now Mr. Stuart Cumberland, with almost superhuman finesse, had substituted a blank piece of paper for the original "Moses" pellet, which he had in his pocket. The medium knew that our investigator (writing in the other room and beyond the possibility of being overlooked) had inscribed "Moses" in Hebrew characters. But it is suggested that he was an impostor because he failed to detect the transfer of the pellet to Mr. Stuart Cumberland's pocket. We should say that a medium who had read a name written out of his sight, in strange and obsolete characters known only to the merest minority of people, could afford to risk such damage to his reputation as might result from his ignorance of the transfer of the inscribed pellet to Mr. Stuart Cumberland's pocket. The pellet might easily have been infected with the volatile characteristics of "Poor Johnny Walker," and so have managed to keep itself out of the cognisance of the medium's "supernatural" powers.

But we are outrunning the constable. Mr. Stuart Cumberland found that the whole thing was a trick. It was extraordinarily simple, too, when once his penetrating sagacity had resolved upon discovery. Hear him explaining it to one of his fellow-enquirers:—

"Well, that man has no more real clairvoyant powers than you or I. He has wonderful eyesight and a most retentive memory. He worked the oracle by watching the movement of the top of the pencil with which the names were written. This must have entailed a constant and lengthy practice."

"But how about picking out the names from the pile correctly?"

"You will remember you placed them one by one first in the order they were written. He would remember more or less the position of each; when he didn't he stumbled."

"But that Moses touch was, I should have thought, a poser. You've got the pellet with you, haven't you? I would like to reproduce it in my account."

I handed him the pellet, which I still retained between my thumb and finger. He opened it.

"Why," he said with marked surprise, "there is nothing written on this slip. It's a blank."

"Exactly," I replied, taking from my pocket the slip on which I had written the word Moses. I explained how, after writing the name, I had substituted the blank pellet for the one I had transferred to my pocket, being convinced that the medium would have observed by his system of observation what I had written, although the writing, being in Hebrew, would be from right to left, and not, as with the other two written in Latin characters, from left to right, and that he would assume the Moses pellet would be included in the three placed by me on the table. Had he been a genuine clairvoyant he would have seen that the pseudo-Moses pellet was 'dud,' and so have declared it; but he was going on astute observation and on memory, and not upon clairvoyance."

You only realise how crafty these mediums are when you reflect that the medium "watched the movement of the top of the pencil," although Mr. Cumberland (as he himself says, at the head of p. 91) was "in the other room" when he wrote; and although "there was no chance of the clairvoyant overlooking the writers." There was no chance to do it, but he did it. It seems probable that, belonging to a naturally crooked class of persons, the medium was able to get his crooked eyesight round the corner into the "other room" so as to watch the movement of the top of the pencil. It was a feat worthy of "poor Johnny Walker" himself, utilising that familiar monocle in which he appears in so many of those wonderful whisky advertisements of the Kilbarnock speciality.

It would be a pity to stop at this point in the review of this amazing exposé of "supernaturalism." The medium, watching the tip of Mr. Stuart Cumberland's pencil as he wrote "Moses," in Hebrew characters, in the other room, was able to read the word. It was all "observation and memory." But what observation! And what memory! For the word Moses, in the strangely antique Hebrew character [מֹשֶׁה] is normally represented by three consonants only, written from right to left, and without any initial capital, thus h-sh-m. The "m" is one character, the "sh" another, and the "h" the third. If Mr. Stuart Cumberland inserted the vowel points, he would place a small dot (like that of an "i" in English) just above the "sh" character to represent the "o" sound; and he would also place three minute dots underneath the same character, to represent a short "e" sound, thus completing the word *hehshom*, or as we should write it, *mosheh*.

Now besides the word "Moses" there are multitudes of Hebrew proper names consisting of three consonants and two vowel points; and there are several Oriental languages, besides Hebrew, written from right to left. We are asked to believe that this medium, watching the movement of the top of a pencil in another room, had such keen eyesight as to discern that the writing had been done from right to left; and, further, was so amazingly accomplished an Orientalist as to see that the language was Hebrew, and to pick the

surname "Moses" out of a multitude of possible combinations, constructed out of extremely strange characters, familiarly known only to the merest handful of scholar-specialists. Why, we doubt if the greatest Orientalist of the day could be persuaded to attempt such a marvellous feat, and still more profoundly do we doubt his performance thereof, even if he could see into other rooms, like this medium. Nor could his equipment stop at surpassing achievements in Orientalism. To satisfy Mr. Stuart Cumberland's hypothesis he must be able to read (by watching the top of a distant pencil) names written in the characters of every language and dialect, past and present, which the world knows or has ever known. Does Mr. Stuart Cumberland seriously ask people to believe that a scholar of these immense attainments, entitling him to rank among the supreme intellects of the world, would waste his time in watching the movements of the top of a pencil, in order to fool credulous "investigators" of psychic phenomena? He obviously believes it himself. Thereby he furnishes another instance of the unfathomable credulity of the most credulous class in the world, consisting of people who will believe in nothing psychic, although, in order to sustain their pet aversion, they will believe in anything else, howsoever fantastic and absurd.

A STUDY IN SCEPTICISM.

DR. PRINCE ON PERVERSE INVESTIGATORS.

In a recent number of the *Journal of the American Society for Psychical Research*, Dr. Walter F. Prince illustrates, by a special case which has come under his notice, the unreasonably exacting attitude adopted by sitters of a certain mental type towards the unfortunate mediums who, though successful up to a certain point in furnishing evidence of the identity of communicating intelligences, fail to provide the proof positive which these inquirers feel they have a right to expect. Dr. Prince prefaces the particular instance to which he desires to call attention with the following general classification of students of our subject:—

"Those who essay to investigate psychical phenomena are divisible into classes along several lines of cleavage, depending on erudition, sophistication, observing faculty, recording or remembering faculty, logical faculty, special skill, etc. One may be learned, and not be sophisticated, in the sense of being aware of the sources of error in this particular field. He may be both these, yet comparatively deficient in ability to observe a mass of details, partly contemporaneous and partly in swift transition, or in the power to record or remember the essentials of these details, or in the analytic, synthetic process of logical judgment. It goes without saying that, if thus far equipped, he is nevertheless the better an investigator for having the skill which comes from experience. And there are still other cleavage lines depending on whether investigators are prejudiced in favour, prejudiced against, or judicially neutral and open-minded in their inspection of the facts. The last is far from being a merely academic distinction. Learned dogmatism is as real a thing as either the dogmatism or the credulity of ignorance and it can be much more obstructive to the progress of truth."

In the case under Dr. Prince's notice, the investigator, whom he calls Mrs. McLeod, was a widow lady, "seemingly of education and certainly of intelligence," whose husband had died in February, 1905. Between May 15th, 1905, and August 30th, 1906, she visited several public mediums, reporting her results to Dr. Hyslop after each sitting. Some of these mediums were unable to give her anything very tangible, but the reports of a series of four sittings which she had with Miss M. G., a medium of some note, in New York and which (except for irrelevant matter) Dr. Prince sets out at length, are full of evidential matter. Counting the correct statements or intimations made by the medium and those which were reported or inferred to be wrong Dr. Prince finds 48 "hits" to 16 "misses." And some of the misses were not of a very serious character. Mr. McLeod, for instance, was said to have died in March, when as a matter of fact his death occurred one week short of March. It was an error, as Dr. Prince remarks, "of the sort an honest living speaker often makes when he remembers nearly but not exactly when an event occurred." The strange thing is that after making out so good a *prima facie* case for the supernormal Mrs. McLeod views it (as is apparent from her comments) with the most obvious suspicion and mistrust. She says that she "was prejudiced at the beginning by Miss G.'s evident tricks" but she does not specify the nature of the tricks, which, as Dr. Prince points out, is a pity, for "green sitters often pick out as the 'suspicious' particulars mere motor and verbal automatisms which are signs of trance and semi-trance, and fail to note what may be really suspicious." So, as a consequence probably of this prejudice, we find that if a communicating spirit does not state the facts, that is a proof to Mrs. McLeod that he is a fake, and if he states the facts exactly or nearly as she understands them, that raises a suspicion that it is not a genuine communication, but only "mind-reading." ("Poor spirit!" exclaims Dr. Prince.) If he says something irrelevant to

a remark by the sitter he is "dodging"; if relevant, the medium is "enlarging" on a clue. An instance of what Mrs. McLeod regarded as a clue is afforded in connection with a cardboard box which she handed to the medium who stated that she saw the letter "S" written all over it, and the spelled out "S-u-e." The sitter's name was Susan (a fact of which the medium had not been informed) but only her husband called her by the abbreviated form of the name. Mrs. McLeod's comment is that after Miss G. gave the letter "S" "my expression may have been tell-tale; probably was sufficiently ~~clear~~ ^{not} ~~clear~~ ^{clear} on the right track." On which Dr. Prince sarcastically observes: "Yes, she surely could tell from Mrs. McLeod's expression that the name was not Sarah, nor Stella, nor Serena, nor Sibyl, nor Sophronia, nor Sophia, and, furthermore, that the form of the name employed only by her late husband was Sue!" Finally, after the fourth sitting, Mrs. McLeod wrote to Dr. Hyslop asking him if he could not give her the name of a medium in whom he had more confidence than Miss G., plaintively adding, "I somehow feel that under good conditions I might get something worth while. . . Unless you particularly care for me to do so I will not go [to her] again."

In concluding his article Dr. Prince observes:—

"This is a study of a sitter rather than of the material of the 'messages.' . . . According to her own representation of the facts she ought to have been powerfully impressed, and she was not, but, on the whole, disappointed. What she expected we do not know. Whether she would have been satisfied if a horde of shining angels had flown down, bearing Mr. McLeod on their fleecy pinions, we do not know. But we do know that proof is a reciprocal process, facts acting upon the mind and mind acting upon the facts. The facts may be what they will, but unless the mind is allowed to play freely over the facts, like the Spirit of God upon the face of the waters, chaos will be chaos still."

"So of late a learned physician, after perusing a series of some three hundred statements made regarding a person provably absolutely unknown and strange, of which all save fifteen were true, was unimpressed because nearly all the single statements were of ordinary character, which 'might be true of almost anyone,' and could not seem to understand that the statements taken together could not be true of any other person living on this planet. Yet in any other field of inquiry he must have known the lightning rapidity with which the improbability of duplication mounts with the addition of particulars to the definition. The fault was then not with the facts, but with some interior unwillingness to allow the logical faculty to work freely. In other regions of exploration we ask what the cumulating facts indicate and willingly advance as far and in such direction as they lead us; but in the field of psychical research it is regarded as proper to demand that the facts shall throttle us and cram us into a corner before we will yield one jot of our prepossessions. . . . A double standard of logic is reprehensible as well as a double standard of morals. And it is an intellectual crime to be unfaithful to the facts as one has represented or admitted them. Our sitter could have prayed, 'Lord, I am almost afraid that I am beginning to believe; strengthen Thou mine unbelief.'"

THE WEARING OF AN EMBLEM.

We continue to receive the views of correspondents on this subject. The Rev. F. Fielding-Ould writes:—

"I do not think that the immense importance of the idea that Spiritualists should wear a badge which would enable them to recognise one another is fully realised. Friendly intercourse and fellowship are, I imagine, things by which they set great store, and how many opportunities for exchange of views or just fraternal greeting are now lost because a chance word to the wrong man may bring down a thunderstorm of contempt and denunciation? The *ankh*, suggested by Miss Warner, is open to the objection that it is already extensively worn as an ornament, and though it was, according to Dr. Budge, the symbol of 'life,' it was the emblem and focus of quite a different line of thought. Spiritualists are now so numerous and have such an important and distinctive message to the world that they are entitled to a device of their own. Let it be chosen after adequate consideration, remembering that the symbol may become as famous as the Golden Fleece, that it may come to be recognised and honoured throughout the world and attain an age comparable with the *ankh* itself. In the badge chosen one would like to see the cross of Christ represented, but failing that I would suggest a star or a flame within a circle."

Dr. Abraham Wallace "hopes that the *ankh* will not be adopted as the emblem to be used by Spiritualists, it being primarily a purely phallic symbol—the combination of male and female in the production of life." He adds that on this subject the same authorities may be consulted as those he quotes elsewhere in regard to the R.A.M.C. badge. (See page 311.)

Lady Molesworth suggests that a most suitable and beautiful symbol for our faith would be the sign of the cross and the sun, used by Mr. James Macbeth Bain.

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

SIR.—Will Mr. Tennant kindly favour us benighted spiritualists with an explanation, not necessarily a definition, of what he means by an "exact science." We have always been under the impression that an exact science is one whose phenomena are capable of measurement; Mathematics, Physics, Astronomy and the like, are exact sciences, as opposed to reasoning from assumed premisses.

Mrs. Eddy states (p. 113) that four "self-evident" propositions are the foundations of her system:—

1. God is All-in-All.
2. God is Good, Good is Mind.
3. God, Spirit, being All, nothing is matter.
4. Life, God, omnipotent good, deny death, evil, sin, disease. Disease, sin, evil, deny good, omnipotent God, Life.

She says further: "The divine metaphysics of Christian Science, like the method in mathematics, proves the truth by inversion. For example: There is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve; no matter in Life, and no life in matter; no matter in good, and no good in matter."

What may be the method of "divine metaphysics," I humbly confess I do not know; but "inversion" is not a mathematical method. Most mathematical converses are true, but not all; a triangle which has equal angles at its base has two equal sides and conversely. But though two straight lines cannot enclose a space, a space can enclose two straight lines, and very often does; congruent triangles must have one angle and two sides equal, but all triangles that have two sides and one angle equal are not congruent; the two sides of an equation are equal in some given relation, but not all equalities can be equated; and so on without end.

The healing power which accompanies some Christian Scientists (in common with many other manifestations of Faith in many times and places) is respectfully admitted. Their intellectual position has been unkindly compared to a man sitting on a branch and sawing off his own seat. For if all phenomena are unreal, the "science" has no phenomena; and how any science, exact or inexact, can exist without phenomena is not apparent to

MORTAL MIND.

Another correspondent, W. B. P., after quoting the Christian Science definition of the Deity, given above, writes:—

I should like Mr. Tennant to explain how "mortal or carnal mind" can exist if God is all Spirit and All-in-all. "Mortality is temporal, finite and material," our "exact" scientist writes. May we say, simply: mortality is the state of subjection to death? If so, God being All-in-all, shall C. W. J. T. never die?

The other horn of this dilemma is that he does not exist. Such is the exact science of it—of the dilemma, whose subject, like the meaning of death, is "another story."

SECOND SIGHT: THE SHEPHERD'S VISION.

A. M. sends us another Scottish story of second sight, which we are reluctantly compelled to summarise. It seems that many years ago Angus Macdonald, a shepherd of Tiree, Argyllshire, while walking home in the moonlight shortly after midnight saw coming towards him a long procession of men four abreast. As they came nearer he saw that they wore scarlet coats—they were in fact, soldiers, and behind them rode an officer on a beautiful grey horse. The shepherd stood fascinated by the (to him) strange sight, and when the men had passed on he followed them. Soon they halted on a common and by the time he caught up with them they were seated on the grass. The shepherd now becoming alarmed, ran to the nearest farm and roused the inmates, who came down and went with the shepherd to the scene of action. But, as nothing could be seen of any soldiers, there was some natural indignation with the seer, who was accused of insobriety or insanity. Macdonald's vision took place some twenty-two years before the Crofters' rising, the date of which we think was 1883. To suppress the trouble a body of soldiers was landed in Tiree, and the shepherd's vision was fulfilled, as he himself, being still alive, was able to observe. The troops marched along just as they had done in his vision, and arriving at a common the officer on the grey horse (Captain Eagles) called a halt and the soldiers sat down on the grass to eat their meal. The parish minister, who knew of the vision, remarked "This is what you saw, Angus." And it was observed that at the time of the vision some of the younger soldiers would not have been born.

The story was related to our correspondent by a woman who, as a native of Tiree, remembers the Crofters' rising and the fulfilment of the shepherd's vision. But we now recall that the vision was mentioned in the newspapers at the time when the troubles were proceeding in the 'eighties. It was then stated that the shepherd's vision of red-coated soldiers was remarkable because of the fact that never before in the memory of the inhabitants had a body of soldiers been seen on the island.

THE R.A.M.C. BADGE.

To the question raised on p. 298 as to the origin and history of the badge worn by the Royal Army Medical Corps Dr. Abraham Wallace replies:—

"The badge is the Caduceus, which is a symbol older than Greek or Roman art and originally connected with serpent idolatry, as for instance in the story of the serpent and Eve, and the brazen serpent of the Hebrew Exodus. In later centuries it was associated with the legendary Greek god of medicine, Æsculapius, and also with the magic wand of the god Hermes, the restorer of life and the conductor of souls to Hades. It is now adopted as the emblem of the medical profession, the members of which are regarded as disciples of Æsculapius. The history of its evolution may be learned by students in Gerald Massey's 'Natural Genesis,' Forlong's 'Rivers of Life,' Inman's 'Ancient Pagan and Modern Christian Symbolism,' and Staniland Wake's 'Serpent Worship.'"

S. F. S. interprets the Caduceus as "the age-long symbol of our cosmic evolution past, present and future."

"The dark serpent represents the downward arc of involution—i.e., the descent of spirit into matter, and the light serpent is, of course, the reverse, the return of spirit to its source. The rod in the centre is the staff of life, the short cut to the mountain top which the initiate (or occultist) takes voluntarily in preference to the slow circular path followed by humanity in general. Suffering is the price he has to pay for his accelerated progress."

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mrs. Wesley Adams. October 6th,

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Mr. P. E. Beard. Wednesday, October 2nd, 7.30, Mrs. A. Jamrach.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

Lewisham.—The Priory, High-street.—7, Mr. H. E. Hunt.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3, Lyceum; 7, Mr. G. Tayler Gwinn.

Camberwell.—Masonic Hall.—11, church service; 6.30, Mr. R. Boddington. October 6th, 6.30, Mrs. Cannock.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. George Saunders, "A Letter from Melita" and "Food and Religion."

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Spencer, addresses and descriptions; also Tuesday, Wednesday and Thursday, public meetings at 8. Special recital on Friday: tickets, 1s.

Holloway.—Grovevale Hall (near Highgate Tube Station).—To-day (Saturday), Social and Dance, 7.30 to 10.30. Sunday, 11.15, Sergeant Campaigne; 3, Lyceum; 7, Mrs. E. Marriott. October 6th, Harvest Thanksgiving. Offerings of fruit, vegetables, flowers, plants, &c., thankfully received.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—Harvest Thanksgiving Services. 11.30 and 7, addresses, Miss Violet Burton, special music; 3, Lyceum. Monday, 7.30, concert and sale of gifts in aid of Red Cross. Tuesday, 3, ladies' work party; 7.45 and Thursday, 7.45, inquirers, questions and clairvoyance. Friday, Young People's Guild Reunion Social.

MISS H. A. DALLAS will be glad to purchase second-hand copies of her book: "Gospel Records Interpreted by Human Experience." If any readers of LIGHT have copies to spare she will be greatly obliged if they will let her know at what price they are willing to dispose of them. Requests for this book are made to her, and as it is out of print they cannot be met.

"PSYCHIC PHILOSOPHY."—The author of this important work, Mr. V. C. Desertis, informs us that the revised edition of the book is now out of print. He adds: "It has come to my knowledge that some remainders of the first edition have been sold with a title-page dated 1915. This was done without my knowledge. I have requested the publishers to erase on the remaining copies a date which might mislead."

"OUR WORLD INVISIBLE: RESURRECTION NOW," by G. D. C., with a Supplement by H. A. D., is the full title of a thoughtful little booklet issued at 4d. net by Robert Scott, Paternoster-row, E.C. The author—the Rev. G. D. Cooper, of Lower Beeding, Sussex—argues, largely on the authority of St. Paul, that while there will be a final resurrection day, "a completion of resurrection, a climax when all humanity, redeemed and made alive in Christ, shall pass, body as well as mind, into the fullness of the spiritual life," there is also a process of resurrection and life going on now. H. A. D. (readers will recognise under these initials one of our ablest contributors) points out that St. Paul's view was held by Origen and also quotes a remarkable story told by Tertullian, another early father of the Church, of a vision of a spirit seen after death. Copies of the booklet can be had at this office.

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